

THE SPIRIT OF MISSIONS.

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“JESUS AND THE RESURRECTION.”

JESUS and the Resurrection: this, we are informed, was St. Paul's great theme. What did it mean as expounded by him to the early Gentile converts? What has it meant to the world during the centuries which have since rolled down the course of time? What does it mean to us to-day?

Just prior to His ascension our Lord appeared unto the Eleven as they sat at meat. They had doubtless been called together by a common interest—that of mutual conference. They were as sheep without a shepherd; their material visions of earthly gain and emolument had been dashed to pieces; their hopes of a visible kingdom with Christ exalted upon the throne and they as His chief ministers had faded away into utter nothingness as they realized the events of the preceding days. However, a bright ray of hope flashed across their abyss of gloom and despair as the strange and startling rumors reached them that Jesus had risen from the dead. Mary had declared the fact to them, the two disciples on their way to Emmaus had corroborated the testimony, and Peter had confirmed the same truth. Yet, notwithstanding, a strange incredulity prevented the Apostles from accepting the statement, one even going so far as to say he would not believe until he had seen Him and had thrust his own finger into the nailprints. Into the midst of these doubting Apostles, gathered together to discuss the situation, Jesus mysteriously and suddenly reveals His living and real presence. He upbraids them for their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. Confirming them beyond all doubt in the fact of His resurrection, and re-establishing their faith and loyalty, He lays upon them a most solemn and momentous charge. “Go ye into all the world, and preach the Gospel to every creature.” This was His last great command, His ultimatum. What a charge! The world had already condemned Him and His teachings; the world had declared its hostility and open rebellion to the claims which He made and preached; the world had adjudged Him worthy of death for His doctrines, and had sealed its judgment in the tragedy on Calvary. Yet into that same hostile, bitter, opposing, deadly world Jesus charged His Apostles to go, and preach the very truths that had brought Him to His death.

Consider, too, the persons charged with this strange and grave commission. Who were they? Eleven Galilean peasants, poor, unlettered, uninfluential, utterly despised, and hated Jews. These were the ones appointed by the Risen Lord to be His special ambassadors, and commissioned by Him to bear His Gospel to every creature throughout the world. What a charge! To them personally it meant the direst hardship, the keenest suffering, the utmost

danger, the most heart-rending persecution, and finally the most excruciating torture and death. To the world, however, it meant emancipation from the thralldom of wickedness and vice; it meant the overthrow of the kingdoms of darkness, of gross superstition, and ignorance; it meant the beginning of the reign of Christ on earth, the reign of peace and righteousness, the brotherhood of man, the Fatherhood of God, and the salvation of the world.

The command, therefore, to go into all the world and preach the Gospel to every creature, though encompassed with the gravest dangers, was of the utmost importance. It carried with it the very purpose for which Christ came into the world, for which He lived, died, and rose again. It was part of the great plan of God in the redemption of the world; hence its necessity, notwithstanding its many and great obstacles; hence its imperativeness, though death itself stood in the way of its fulfilment. The courage, zeal, and fidelity with which these Apostles responded to this last command of their Lord, the Acts of the Apostles, their Epistles in the New Testament, the annals of Roman history, full well attest. The fruits of their labors abide with us to-day. From every quarter of the globe may be heard the glad song of redemption arising out of hearts once dead in trespasses and sins, but now made "alive unto God through Jesus Christ our Lord." Thousands upon thousands have thus been gathered into the fold from out of every class, caste, and condition of mankind, who have washed their robes and made them white in the blood of the Lamb.

And what shall be said of the great moral, social, political, and intellectual changes that have followed in the wake of these missionaries of the Cross—changes that have revolutionized the habits, practices, customs, laws, institutions of vast empires, that have taken the degraded, savage, illiterate heathen out of his barbaric state and placed him among the cultured, law-abiding, and respected people of the world?

What shall we say of that religion that makes the brotherhood of man and the Fatherhood of God its watchword, charity its motto, and love its mainspring of activity and intercourse? If there were nothing else in Christianity to recommend it than the material benefits which it scatters wherever its banner is planted, these alone would suffice to move men everywhere to promulgate it, to foster it, to hold on to it, as the best policy, as the highest possible good. When, however, the propagation of the Gospel goes beyond even this, and regenerates the souls of men dead in trespasses and sins, creates within them a clean heart and renews a right spirit; when it makes of them sons and daughters of God—saints worthy to dwell with Him in life everlasting—then surely its claims upon us admit of no argument, its commands become imperative, its propagation the absolute duty of every loyal and devoted disciple of Christ. To this work every one confessing the Name of Christ is called. "Freely ye have received, freely give," is the Divine mandate to every disciple of the Lord. The test of one's loyalty to Christ lies here. He requires something more than mere personal belief in Him as the Saviour of the world, something more than the mere acceptance of the great blessings which the Gospel brings to the soul. Ah, yes! He would have the supreme obedience of the soul, the loyalty and the devotion that would actively and constantly engage themselves in making known to the world the Gospel of salvation. There is the promise of the hundred-fold benediction upon

him who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for His Name's sake ; and there is an equal benediction upon that one who gives of his substance to the Lord in the advancement of His Kingdom upon earth. Let then the test of our loyalty to Christ and His Church find its expression in active service ; if not in personal labors for the promotion of His cause, then in alms and oblations, according to our means. In all things ever bearing in mind His great last command : "Go ye into all the world, and preach the Gospel to every creature."

GREAT DISTRESS AT SKAGUAY.

BISHOP ROWE seems to have been stopped in his progress to the interior. In a recent letter to a friend he wrote:

I am very much distressed about the condition of things at Skaguay. Many persons are passing through. Between it and Dyea there is a permanent population of 5,000 or more. An epidemic of "camp fever" has broken out, and the death list amounts to 100 a week, or about that number. I have sent the Rev. Dr. Campbell there because of this fact. It seems dreadful to know of so many men dying without the comfort and consolations of our holy religion, and not giving them the opportunity of salvation, even at the last. The Doctor has promptly and heroically responded to my call, although it brings him face to face with an epidemic from which he may not escape.

A day or two later, the following telegraphic dispatch was received from Bishop Barker which explains itself:

Important letter just received. Skaguay community placed hospital work in Bishop Rowe's charge. Building unsuitable, inadequate, utterly unable to meet urgent demands. Great sickness among friendless, helpless men. Must immediately enlarge. Require funds quickly. Bishop requests inform Church papers and liberal givers. Great opportunity for Church. Issue appeal if approved. Send funds to me.

Still later the following letter from Bishop Rowe to Bishop Barker was received, to which the latter adds his appeal:

The people of Skaguay have been forced to start an emergency hospital, called a Union. The need of it beggars description. It has aided and relieved many, many cases of the greatest distress. The people have responded to the cries and appeals to their humanity nobly.

Impressed with the importance of the institution, the representatives of the public have asked me to take charge of it, and I have done so. They have transferred it all into our hands. The emergency hospital is a simple log-cabin thirty feet long, eighteen feet wide. One room on ground floor answers for kitchen and cots; one room above which is but the half-story or attic. In this room I found twelve cots, and ten of them were occupied with men in all stages of pneumonia and meningitis. Yesterday, while visiting it, a young man was brought in from the summit—eighteen miles—on a sled, tied on to keep him from falling off, dragged over rocks and through mud all that distance.

Last night I was with a young man from New Brunswick, who died in my arms telling what to say to his father and mother and sisters.

It was most sad, most pitiful. The sickness is going to increase; the appeals to our humanity cannot be ignored. The sick are absolutely friendless, helpless, and without a hospital, and would simply die by the way.

We have one woman nurse, two men, and a cook in charge. The Skagwayan doctors are attending for little or nothing, as expenses permit.

We must build an addition, only of an inexpensive and temporary character. I am going to begin this immediately. The present accommodation is totally inadequate and unsuitable.

We have assumed a great responsibility; but it is an opportunity most important. *What I want is this*: Telegraph these facts to headquarters, Church papers, to any of our rich Churchpeople, and say that *we need money at once* to carry on this work.

Bishop Barker says:

I gladly comply with Bishop Rowe's request to make these facts known. Can you help by a gift or an offering? Will you please communicate with me at once and let me know what can be done, so that I may communicate with Bishop Rowe speedily?

I need hardly call attention to the fact that *time is of the greatest importance* in this case of pressing need.

I will receive funds and forward promptly to Bishop Rowe, and will render full statement to every donor of money or supplies. Bedding, cots, towels, hot water bags, etc., should be sent, *freight prepaid*, to the Rev. A. J. Campbell, M.D., Skagway, Alaska.

The combined interest of the Christian people of the East will enable this Christian work to be promptly and thoroughly prosecuted *in His Name* who came to heal the sick and relieve distress, and commits to us that blessed work.

WILLIAM M. BARKER.

MORMON PROPAGANDISM.

Now that the Mormon hierarchy are freed from the necessity of contending with the federal government, they are pushing their missionary work not only in the western and southern, but also in the eastern states. There are now 140 missionaries in New York, New Jersey, Connecticut, and eastern Pennsylvania, with headquarters in Brooklyn. The whole number of missionaries in the states of the Union and in Canada is estimated to be not less than 1,300, and it is probably more.

The Mormon sect is a secret order, and, like other secret orders, has a published creed and a private code. The code is made known orally, and to none but the initiated, and to them only under a secrecy that is guarded by the direst penalties. The missionaries are very careful to make no reference whatever to this code, and they misrepresent the real doctrines of the sect. They claim to be doing Christian work, only doing it better than others. They distribute their misleading printed creed, and deny the existence of polygamy among them, while their coreligionists still teach the doctrine, and practise polygamy in Utah. In Utah, too, they are polytheists, and among others whom they worship as gods is Adam.

The governing body of the sect has instructed their missionaries to base their plea to the people on the assumption that there was a general apostasy of Christians in the early centuries; that the true Gospel was taken from the world and has been restored in the "Book of Mormon" found by Joseph Smith.

Not only are many unwary people in different parts of the Union led away by their work of deception, but the sect is growing also largely in the Far West

by a natural increase of the Mormon population, and the Mormons are overflowing from Utah into Idaho, Colorado, Arizona, and New Mexico. It is evident that Christian people must do more than they have done to break the power of this growing abomination.

This information comes to us from sources outside of this Church; but the writer is prepared to substantiate his facts.

CHINA'S AWAKENING AND NEED.

ONE of the most hopeful and encouraging "signs of the times" touching the work of our Church in China is the manifestly growing interest which the people of that country are taking in the efforts of the missionaries to establish Christian schools, colleges, and churches in their towns and villages.

When we recall the fact that not long ago there was a national antipathy to everything that was foreign, and a widespread feeling of bitterness toward the Christian religion, and now witness the government officials seeking Christian men of education for the heads of its public institutions of learning, and at the same time giving their sanction to the propagation of Christianity, there is ground for great encouragement, and incentive enough for the Church to arise to the full measure of her responsibility and privilege, and to go in and possess the land for Christ. In the February number of this magazine, Bishop Graves's report of his up-river visitations last November was published, in which he cited one instance in particular of the remarkable change that has taken place in China in regard to the attitude of its people toward Christianity. Only a few years ago our missionary at I-chang was nearly murdered, and our mission property destroyed, in an anti-Christian riot that occurred there. Throughout all that section of country, at that time, the feeling against Christianity was very strong and bitter. Bishop Graves now writes that at Chiao-wei, a populous town sixty li distant from Sha-sze, he found not only the nucleus of a strong Christian sentiment, but also the tangible evidence of a most vigorous faith. Without appealing to the mission for a single cent, the people there purchased a house in which to carry on the work of the Church, and when they found it too small for their needs they built an addition, making of it a fine looking building and furnishing ample accommodation for any clergyman who might be stationed there, and at the same time a chapel of commodious proportions for evangelistic work. As an evidence of the genuineness of this movement, and the sincerity of their purpose, these people not only paid for the building, and for its improvements, but also deeded the property to the Church, and added a piece of land in the country as a sort of endowment. We rehearse these remarkable facts as, among others that could be mentioned, a strong evidence that the tide of national hatred toward Christianity and of bitter opposition and persecution has turned, and is now setting in the opposite direction, doubtless as the result of past years of arduous and faithful work. The forecast is certainly most promising, as the Bishop well observes: "A large part of the province is now open to us as never before, and the encouraging thing is that the people are willing to bear the expense themselves."

In view of these hopeful signs there arises a problem of serious moment

which the Church at large cannot afford to overlook. For years and years the Church has been sending her missionaries to China; for years and years, amid great trials and persecutions, sickness and death, the work of preaching the Gospel among that people has been patiently and heroically carried forward. The day has now come when the fruits of those labors are beginning to be made manifest. The Chinese have not been blind witnesses of what has been going on about them; they have not ignored the tangible evidence that the Christian religion, even from a material point of view, is desirable and tends to produce a better people and a better government.

What, then, shall the Church do now with the vast numbers in China standing and waiting with all eagerness and earnest desire for the Word of Truth? Can the Church afford to stand still when there comes from these thoroughly aroused people the cry: "Let us have the Gospel: we will build chapels and school-houses for you, we will give you all the support we can—only send us the men who will instruct us and lead us into the way of truth"? Says Bishop Graves: "The sad thing is that if the movement turns out well, and keeps on growing, I shall be, in six months, in a position where I shall be almost helpless for want of men to handle such numbers."

What would anyone think of that farmer who, after months of ploughing and sowing and careful and laborious watching, lest any harm or accident should happen to the growing plants, should, at the time of harvest, when the grain was fully ripe and ready to burst open, quietly sit down and refuse to gather the crops? What will God think of that Church that has faithfully planted the seeds of eternal truth and watered them by years of unceasing toil, and at the time of harvest failed to gather in the rich fruits of all these labors? Surely now is the time for the Church to arise and send into these fields, ripe for the harvest, men of vigorous faith and of holy desire to bring souls to Christ.

Haste! oh, haste! and spread the tidings
Wide to earth's remotest strand;
Let no brother's bitter chidings
Rise against us, when we stand
In the Judgment,
From some far, forgotten land.

AN EASTER CONTRIBUTION TOWARD CHRISTIAN UNITY.

As this Church originated the tender toward Christian unity known as the "Chicago-Lambeth Quadrilateral" we have the right to assume that all her members are intensely interested in this great subject, and that they frequently offer the prayer for Christian unity inserted at the last revision of the Prayer Book, or its equivalent, before the throne of grace. To such it will come as a cheering and hopeful sign that a great New York daily like the *Times* on Easter Day gave so much attention to this subject, itself calling the whole "The Times's Easter Contribution to Christian Unity." Someone who has this matter much at heart, has written to that paper the following letter, which speaks for itself. We commend it to our readers:

To the Editor of the New York Times:

By the simultaneous publication in to-day's admirable *Illustrated Weekly*

Magazine of the hymns, "Alleluia," from the Protestant Episcopal Hymnal, and "Victimæ Paschali," from the Roman Catholic Ritual, and the very able paper by the Rev. Dr. Charles Cuthbert Hall, President of the (Presbyterian) Union Theological Seminary, on the foundation of Christianity, not upon a myth, but upon the historic resurrection from the dead of our Lord Jesus Christ, you have done an excellent and most timely piece of journalistic work, and one which must have far-reaching influence for good. These three publications, giving in authoritative form the doctrine and belief of Anglo-Catholic, Roman Catholic, and non-episcopal, non-liturgic Christians regarding the Person and office of our Risen Lord show their absolute identity. The value of such a public exhibition of this identity, in a great newspaper, to a divided Christian Church must be very great, because in it we separated Christians can see, as on a chart, the undoubted truth that, notwithstanding our many and serious differences and divisions upon matters of feeling, opinion, polity, and (to a greater or less extent) theological doctrine, we are to-day undeniably one in our belief in the central fact and truth of the Christian Faith, and that we now stand together, face to face, yea, hand in hand, on the bed-rock corner-stone of Christianity.

This fact is just what we divided Christians must realize before any really practical and hopeful start can be made on the road to the restoration of a unity which is not now, and never has been, lost, but which, alas! has been for centuries partly obstructed and obscured. A return to complete unity, when it shall have come, as, please God, the rising sun of some bright, happy Easter morning will see that it has, will be found to be in its essence, its motive power and life, a gathering of all faithful Christians close about the Person of their risen King and Lord, in love for Him and for each other. The *Times* has shown us to-day that in faith, little as they realize it, they stand about Him now. When this pregnant truth has taken possession of the minds and hearts of all faithful Christians, surely the restoration (or, shall we say, the complete manifestation,) of Christian unity will be very near.

Meanwhile, would it not be well if those who long for this manifestation would pray for it, somewhat in the way of a prayer which appeared a few years ago in one of the religious magazines of this city, and which said: "Almighty God, who didst send Thine only-begotten Son into the world that He might draw all men unto Him, gather again, we beseech Thee, Thy scattered people into one communion and fellowship, that the world may believe that Thou hast sent Him, and Thy Kingdom come, through the same Thy Son Jesus Christ our Lord."

A BELIEVER IN CHRISTIAN UNITY.

NEW YORK, April 10th, 1898.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS AT ITS STATED MEETING, TUESDAY, APRIL 12TH, 1898.

—The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Jersey, New York, and Nebraska; the Rev. Drs. Eccleston, Smith, Shipman, Applegate, Brown, Greer, Vibbert, Anstice, Christian, and Alsop; and Messrs. Low, King, Mills, Whitlock, Chauncey, Brown, Marvin, Thomas, and Goodwin.

—A letter was at hand from the Bishop of Kentucky under date of March 15th, in response to the resolution of the Board of Managers adopted at the meeting on the 8th of that month, in which he wrote:

"I have to say that, as you perhaps know, I have already written to every

Bishop of our Church asking him to make *personal* effort to secure an offering for missions from every congregation in his diocese before September 1st. I have kind reply from a number. I will certainly do anything that I can do to aid you during the vacancy in the office of General Secretary; but I cannot be away from my diocese before June."

—The committee appointed last month upon the nomination of a General Secretary reported as follows:

"The committee to whom was referred the matter of the vacancy at present existing in the office of Secretary and General Agent of the Board of Managers beg leave to report that after mature deliberation they have united in recommending the adoption of the following preamble and resolution:

"WHEREAS: The vacancy in the office of Secretary and General Agent of the Board of Managers has suggested

"(a) Whether these offices might not wisely be divided, or some other rearrangement of the conduct of the work be made.

"(b) Whether in connection with such rearrangement some amendment of the canon law of the Church governing this matter may not be called for, and therefore,

"(c) Whether the Board may not wisely delay the consideration of these questions until the meeting of its general missionary council in view especially of the fact that the triennial meeting of the Board of Missions is now close at hand, therefore,

"Resolved: That the committee be continued, with instructions to report a nomination or nominations, at the regular meeting of the Board of Managers in November next."

—The preamble and resolution recommended by the special committee was adopted.

—Five of the Bishops having Domestic missionary work under their jurisdiction conferred with the Board on the subject of appointments, etc., and their action was approved. Letters were received upon the eve of the Board meeting from the Bishop of Alaska, written from Juneau just as he was starting for the interior, asking for the appointment of a clergyman at Dyce and Skaguay, another at Fort Adams, a third for Prince of Wales island for work among the Hydahs, a fourth at Fort Wrangel, and a fifth at Point Hope. There are several applications pending, but (if all should be appointed) not enough to fill these places. Mr. Welles Mortimer Partridge, of the senior class of the Berkeley Divinity-school, was appointed to serve for one year at Sitka from the date of his ordination in June. The Bishop also calls for a lay missionary for Circle City, another as superintendent for the work at Anvik, and a matron for the same station. Mr. Selden, appointed last month, had arrived. Just before leaving, the Bishop had baptized an adult and confirmed nine at Juneau and Sitka. During the meeting a telegram came from the Bishop of Olympia, which appears on another page, in connection with which the Board resolved that the telegram from Bishop Barker asking for funds to enable the Bishop of Alaska to take over the hospital at Skaguay, be referred to the Associate Secretary for such action as is best calculated to meet the demands of the situation. At the request of a number of the western Bishops having Swedish work in their dioceses, the Rev. G. Hammarsköld, general missionary, was authorized to make a tour of those dioceses with a view to strengthening such work. After ten years' service Mr. Hammarsköld was granted a leave of absence to visit his native country, Sweden, during July and August.

—From the Foreign field letters were submitted from the Bishops of Haiti, Cape Palmas, Tokyo, and Shanghai, and from several of their missionaries.

Bishop Holly's report upon his visitation of the church at San Pedro de Macoris, San Domingo, is printed elsewhere in this number. Three of the mission stations in Liberia forwarded offerings to the Board. The Woman's Auxiliary of St. Andrew's Church, Bassa, had completed a clay walled house of worship for the preaching to the heathen in their neighborhood. The Rev. Mr. Cooper, the pastor, writes: "You cannot imagine how they appreciate our effort to make them enjoy the outcome of our Lord's advent to the world. A bell is greatly needed. I hope you will succeed in getting one for us to be used there." The thought was expressed in the Board that some one would gladly contribute such a bell, perhaps as a memorial. Owing to the great necessity of the case, no building for the purpose being available after November, \$1,000 was put at the discretion of Bishop Ferguson to erect a dwelling for the missionary at this point, and provision was made for his travelling expenses between his stations at Upper and Lower Buchanan. Mr. S. J. Taylor, head-master of the schools in Epiphany Hall—the Hoffman Institute and Training-school and the High School for Boys—wrote: "Our work is really encouraging, and I must labor hard to get the schools to that pitch I wish under God to reach. I do not want the Board to make its appropriation and see no tangible result from its expenditure, and besides, there is need for education in all its branches in this country of ours." The Rev. R. W. Plant, of Gardiner, Maine, was offered the superintendency of Cape Mount Station, in response to the Bishop's often expressed desire for such an officer to be sent out. [We regret to add that Mr. Plant has felt compelled to decline this appointment.]

—A copy of the revised Prayer Book in Wen-li received from Bishop Graves has been placed in the Church Missions House library. The Bishop remarks that the basis of the work is the translation of Bishop Schereschewsky's, but in the present volume various offices have been added not contained in the former book. The Church of the Holy Trinity, Kyoto, Japan, built by Holy Trinity Church, Philadelphia, was to be consecrated on the 20th of April. The convocations of our mission and of the Japan Church will both meet then and there and participate. The Rev. A. D. Gring, missionary in that city, reports that the work is moving on finely.

—It was stated on behalf of the auditing committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

—The Rev. James De Wolf Perry, D.D., of Philadelphia, was elected to membership in the Board in the room of Dr. McVickar, now the Bishop-Coadjutor of Rhode Island. [Dr. Perry has since accepted this election.]

CONFERENCE ON FOREIGN MISSIONS.

THE sixth conference of officers and representatives of the Foreign mission boards and societies in the United States and Canada was held at 150 Fifth Avenue, New York, January 11th, 12th, and 13th, 1898. The proceedings have been published recently. They are full of interesting and valuable information. The conference meets annually for the purpose of exchanging views upon the great subject of missions and otherwise conferring together for the good of the cause. At the opening of its session, the memorial of the late General Secretary, which we printed in our last number, was adopted by a rising vote. The only member of this Church reported as present was the Rev. J. Thompson Cole, of the American Church Missionary Society.

During the sessions of the conference some very valuable papers were presented, which were followed by interesting discussions. On the first day of the conference a

paper was read by Mr. Frank H. Wiggins on "Treasury Topics"; dwelling especially on the question of legacies. On the second day the morning and afternoon sessions were taken up with the presentation of reports as follows: Report of Committee of Arrangements; report of "Uniform Statistical Blank," by S. W. Duncan, D.D.; report of "Self-support in Mission Churches," by W. R. Lambuth, D.D.; report of "Student Volunteers and Candidates," by C. H. Daniels, D.D.; and report of "The Relation of Editors of Religious Journals to Foreign Missions," by H. K. Carroll, LL.D. The afternoon session was devoted to the consideration of the "Organization, Administration, and Work of the Woman's Foreign Mission Societies." The following ladies participated in this discussion: Mrs. J. T. Gracey, Mrs. A. F. Schauffer, Miss E. Harriet Stanwood, and Miss Sarah C. Dufée. The Rev. John Gillespie, D.D., followed with an address on "The Pastor and Foreign Missions."

On the third day of the conference the morning session was occupied with further reports, viz.: Of the Ecumenical Missionary Conference (proposed), by Judson Smith, D.D.; of Committee of General Conference, by Arthur J. Brown, D.D.; of "The Development and Direction of Young People's Societies in Relation to Foreign Missions," by H. T. McEwen, D.D. At the afternoon session addresses were made on "Observations in Foreign Fields," by D. A. Goodsell, LL.D., S. H. Chester, D.D., W. M. Bell, D.D., and Mr. R. E. Speer. The final paper, on the "Element of Enthusiasm in Foreign Missions," was by the Rev. Dr. W. T. Smith.

OUR RESPONSIBILITY IN THE ORIENT.

THE Rev. Dr. John Henry Barrows, of the Chicago University, delivered his closing lecture on "The Christian Conquest of Asia," in the Union Theological Seminary of New York, recently. His theme was "Success of Asiatic Missions; America's Responsibility to the Orient." Among his remarks were the following: "I have come back from my observations of Asia with a feeling that America does not yet begin to appreciate the great part which she must play in the moral struggles of the future that lie outside of our national domain. Ours is the chief branch of the Anglo-Saxon race. We are soon to become, as Lowell prophesied, 'the most powerful and prosperous community ever devised and developed by man.' The time of our moral and political isolation has passed away. Those who, in the beginning of our century, left our shores for the pioneer missionary work in the Orient have sown seeds more potential than they dreamed.

"America's place in the Christianizing of the world is far ahead, in the very foremost ranks. We have the greatest wealth of all nations; here Christianity has a free field for the exercise of its Divine energies; here the sense of individual responsibility has been developed, and God has placed us, like Israel of old, in the centre of the nations, touching England's greatest colony on the north, the whole Spanish world, reaching from the Rio Grande to Cape Horn on the south, while to the west of us is that Asiatic world of immeasurable greatness which, when awakened out of sleep, will combine with America to make the Pacific ocean the chief highway of the world's commerce.

"To the Hindoo, America has a very different sound from England. Members of the national Indian congress informed me that they looked upon our Constitution, and our history, and our prosperity, as guides and incentives in their work for that future India, which rises before their imaginations like a splendid dawn on the far-off golden heights of Kinchin-junga."

ENGLISH CHURCH CLERGYMEN AT KLONDIKE.

KLONDIKE is in the Canadian Diocese of Selkirk, and the question of providing for the spiritual needs of those drawn by the rush for gold has been a serious one. Fortunately, Archdeacon Mackay, from the Diocese of Saskatchewan, is spending the winter at Klondike.

When the spring comes, the numbers of people will no doubt be largely increased, and the Society, having had an offer from the Rev. W. G. Lyon (formerly of the Diocese of Qu'Appelle), to undertake work at Klondike, has determined to do what lies in its power in the matter. It has placed a sum of money at the disposal of the Domestic and Foreign Missionary Society of the Canadian Church to encourage that body to send a clergyman to Klondike and Yukon.

Mr. Lyon mentions that many young men whom he knew in Qu'Appelle are now in the Yukon district.

The Bishop of Selkirk has not asked the Society [for the Propagation of the Gospel] for help at this juncture; and it is hoped that the Church of the Dominion, which may have some share in the material wealth that may come from the gold-fields, will recognize its obligation, and assist the Bishop in this emergency.—*The Mission Field*.

BRIEF MENTION.

AS shown by the Abstract of Proceedings of the Board of Managers published this month there are still several vacancies to be filled on the staff of the Alaska mission. We are glad, however, to announce the following appointments: The Rev. Henry J. Gurr to the Copper river country, arrangements for his speedy departure with his wife and two sons being in progress; the Rev. S. J. H. Wooden for Skaguay and Dyea, for whose acceptance we are waiting at this writing; Mr. Welles Mortimer Partridge for Sitka, who will proceed to the field immediately after his ordination with his class at the Berkeley Divinity-school in June, and Miss Lillian Heywood, trained nurse, for the important hospital work at Skaguay in response to the Bishop's urgent call. Miss Heywood left her home in Davenport, Iowa, on the 25th of April.

REFERRING to a recent announcement in the press dispatches that one of our missions had been destroyed, which we informed a reporter who came here at the time must be a mistake, the Bishop of Shanghai writes under date of March 19th: "I suppose that the telegram appeared in the papers in the United States worded as it was here, viz., that the mission of the American Episcopal Church was destroyed at Chunking in the riot this week. The American Methodists out here are universally known as the 'American Episcopal Mission' and I am often asked about their mission as if it were the one over which I preside. That is one of the principal reasons why we use the term 'American Church Mission' to distinguish ourselves."

OUR frontispiece this month is reproduced from a recent photograph of the Rev. Yung Kiung Yen, M A., and his wife and daughter. In forwarding it, Bishop Graves writes: "Mr. Yen has just celebrated his sixtieth birthday and the members of the mission presented him with an enlargement of the photograph. It is an excellent likeness and you will be glad to have it in your album, I am sure. I hope, too, that you will have it reproduced in *THE SPIRIT OF MISSIONS*."

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

CHURCH WORK AMONG COLORED PEOPLE.

To a small number of earnest and energetic Churchmen and Churchwomen, "Colored work in the Church" has a very familiar sound. They are "helpers" in the work; have watched over it from its weak beginnings, and now begin to feel a pride in its growth which can hardly be shared by those who make its acquaintance for the first time. They know all the ins and outs of the work; its deep interest; its many perplexities, difficulties, and discouragements, and also the rich harvest to be reaped by faithful laborers in this field. These our "fellow-workers," however, are but a "feeble folk" in comparison with the great body of Churchpeople, or even of the readers of THE SPIRIT OF MISSIONS.

What is Colored work in the Church? inquired a well known clergyman only the other day, in a city not 100 miles from the Potomac. Strange as such ignorance of an important branch of the Church's ministry may seem, he stands as the representative of a very large body of devout and earnest people, who, especially in our northern states, have come but little in contact with the Negro race, and are all unconscious of its needs and of the efforts which the Church is making to meet them. In the southern states, on the other hand, continual contact, unaccompanied by the sense of responsibility, which formerly existed, has had the same result; dulling by force of habit the perception of moral and spiritual needs to be supplied, and work to be done at their very doors.

Let us try to lift a corner of this veil, whether of ignorance or indifference, and by a slight sketch of Colored work in

a few of its phases to interest those who know little or nothing of it.

Our first visit shall be to King Hall, Washington, D. C., where under the shadow of the unsectarian Negro university, founded by Congress after the war in the name of General Howard, a theological training-school for the Ministry is presided over by one of the ablest of the eighty-three Colored clergymen in the Church. Here, in a large and commodious building with pleasant grounds, mainly provided by one of the trustees, a prominent New York Churchman, the warden (an alumnus of the General Theological Seminary), is training ten to twelve aspirants for Holy Orders. The course extends over three years, and includes regular lectures by the Bishop of Washington and his examining chaplains, while the students can supplement any deficiencies in their previous preparation by taking advantage of the university classes. The services in the small chapel of King Hall are open to outsiders, and, together with the general churchly tone of the institution, have exerted a happy influence. Each year the Bishop has confirmed at the chapel a class gathered from outside; this spring there were ten. Each year also several students are ordained, twelve having already gone out to various posts in the mission field, first as Deacons in the dioceses from which they originally came.

Let us glance at these young men, the first-fruits of the Colored mission field, all, as far as human eye can judge, working faithfully and well among their own people in ten dioceses, and all, with two

exceptions, in the southern states. One in Raleigh, North Carolina, writes brightly of his good Sunday-school and confirmation class, and of the influence which he feels that the Church services are beginning to exert upon his poor and ignorant people. The Bishop of Southern Florida writes of another, who only left King Hall last year, as an excellent worker who promises to be most useful as pastor and teacher. A third, a young Deacon, has charge of a very interesting mission, nine miles from Charleston, in the midst of the forest and of old rice plantations. There in the chapel he holds Sunday services, and, with the aid of three teachers, conducts a flourishing school of 200 children, which has obtained the approval of the county board and is partly aided by township funds. With its industrial features more developed this school will be second to none of its class in the country.

We have thus glanced at what may be called the *spiritual* side of the Church's work among the Negroes—the training of a body of mission clergymen who will go forth to spend and be spent in bringing the blessed influences of the Gospel home to their people. The other scarcely less important line of work, *industrial training*, has been proved by the splendid results achieved at Hampton and Tuskegee, to be among the chief factors in the moral and physical uplifting of the rank and file of the Negroes of the South. The Church has, as yet, no industrial schools which can compare with these two in number or efficiency. Few of her sons or daughters have been moved as yet to offer to Him, whose are the silver and the gold, splendid gifts and endowments for this object. The real necessity of training our less happily situated Colored kinsfolk under the influence of the Church, in those manifold trades and industries of which the skilled knowledge transforms their possessors into valuable self-supporting and self-respecting citizens, has not been sufficiently recognized. Nevertheless, the few whose eyes and hearts have been opened to see and feel the need have shown what can be done with most insufficient means, and the Church has no reason to be ashamed of her two industrial schools;

one founded soon after the war, the other only ten years ago.

Let us look in on the first of these, St. Augustine's, Raleigh, North Carolina. Here, on a small farm of 110 acres, worked by the students, we shall find a group of eight substantial buildings, including one only partially completed. In the handsome stone chapel, the 300 students are assembled daily, as well as on Sundays, and thus learn to love and enter into the spirit of the Church services. Then they separate, the boys to their agricultural training, or to brick-laying, etc., in the trade-schools; while the girls in bands share the household duties of the institution and receive systematic and thorough instruction in cooking and sewing. There is a night-school for both girls and boys in addition to the regular normal and collegiate departments, which train teachers for parochial and mission schools, and also prepare students for admission to King Hall. Sixteen of the missionaries, and a still larger number of the teachers now engaged among the Colored people received their early training at St. Augustine's, and several of the present students are looking forward to King Hall and the Ministry as the goal of their hopes. One of the most interesting works carried on here is St. Agnes's Hospital, where a small number of patients are received and girls are trained as nurses under the house physician, and receive a regular course of instruction from several city doctors. The latest and finest of the school buildings is the Benson Library, a beautiful stone structure, the gift of a Brooklyn lady, recently dedicated.

St. Augustine's has a small endowment, and received last year from the students, including fifty day-scholars, over \$3,000 toward their support. The remainder of the heavy annual expenses have to be met by appeals and private subscriptions, entailing on the principal great exertions and waste of time, as well as much disappointment from hope long deferred.

Both St. Augustine's and its younger brother, St. Paul's, at Lawrenceville, Virginia, are conducted on much the same lines as Hampton and Tuskegee. The Rev. Mr. Russell, principal of St.

Paul's, brought to his work there a thorough knowledge of their methods, being himself a Hampton graduate. The number of students is about the same at both schools, and the courses of industrial training are numerous. They comprise bricklaying and plastering, blacksmithing, wheelwrighting, carpenter's work, cabinet work, shoemaking, and printing, besides practical and scientific agricultural training on a farm of 400 acres partly owned and partly rented by the school. The girls are trained in cooking, washing, sewing, and dress-making, and a building for "domestic science" is now in course of erection, the gift of a northern lady.

The industrial departments of St. Paul's are practically self-supporting, and bring in nearly \$10,000 a year. The fees received from students amount to some \$4,000; and regular subscriptions bring the annual income to \$24,500; but funds are needed to liquidate the debt of \$10,000, to complete the infirmary and principal's house, and to provide a more satisfactory water supply. The normal and academic departments, with sixteen teachers, are well equipped for their work, and considering how rapidly the boys and girls of to-day change into the men and women of to-morrow, it is hard to measure the uplifting power of the steady stream of one to 300 graduates. Year after year they go out from these two Church schools, disciplined in character, trained in Church principles, skilled in their several trades and callings, to be the fathers and mothers of the next generation.

Those who do not go below the surface are apt to contrast what they consider the meagre results of Church work with

the immense returns of the great undenominational schools. Such persons forget or are unaware that these institutions receive annually a very large amount of both state and government aid, from which all Church schools are absolutely excluded. Neither do any of our schools, however thorough their industrial training, receive the slightest assistance from the Slater and Peabody funds, although these were founded for the express purpose of promoting such training among the Negroes of the South.

Time and space fail to add anything respecting the wide field of parochial and mission work throughout the South. Should this slight sketch awaken in any person some interest in a branch of Church work hitherto regarded as deadly dull, if not repulsive, they can easily learn as much more about it as they desire. Such persons will find, too, that a little prayer and a little sympathy for those who, after all, notwithstanding their dark skins, are fellow-Christians with ourselves, painfully struggling upward, will marvellously quicken and expand their interest.

It only remains to add that the superintendence of the whole work, missionary and educational, now being carried on among the Negroes in the sixteen slave states, has been for the last twelve years in the hands of the "Colored Commission," consisting of fifteen members, and holding its authority from the Board of Missions and the General Convention. It receives, to cover the whole of this work, an appropriation of \$54,000. No more can be spared from the missionary receipts until Churchpeople learn to give more liberally and more systematically.

HENRY E. PELLEW.

MISSIONARY INTELLIGENCE.

ALASKA.—Dr. John B. Driggs, in a letter dated at Point Hope, November 10th last, but not received at the Mission Rooms until April 13th, writes: "A disaster has occurred to the whaling fleet this summer and fall. One steamer was carried off by the ice last July, causing the loss of fourteen or fifteen lives. The rest of the crew were rescued by the 'Bear' and two of the whaling steamers.

"Seven more of the whalers (five steamers and two sailing vessels) have been caught by the ice farther north, and are forced to winter in the Arctic with insufficient supplies, the 'Jeanie,' which has always brought my mail and supplies, being among the number. Two of the steamers have already sunk, and the outlook for the others is not good.

"Mr. Tilton, the third mate of the

steamer 'Belvidere,' is spending the night at the mission, and will take this letter down for me. He is southward bound, and expects to make the long tramp across the country to Juneau, and from there take a steamer for San Francisco. It will be a very severe and hazardous journey on foot; but it is an errand of mercy, as a relief steamer, with provisions, is badly wanted as early as possible. I do not see how any aid can arrive before well into next July. All the men have deserted their ships and are living on shore, with short allowance, near Point Barrow. There are over 300.

"The mission services are well attended each Sunday, and our day-school is also doing quite well, with over sixty scholars."

MONTANA.—The Rev. S. D. Hooker writes, March 11th last, as follows: "On Monday evening, February 7th, Bishop Brewer arrived in Dillon, and on Tuesday evening addressed the congregation in St. James's Church. On Wednesday morning, a most beautiful day, such as one finds only in the mountains at this season of the year, we started with my missionary team and buckboard for Sheridan, thirty-five miles distant.

"We reached Sheridan in time for supper, and in the evening had service in the church, with an address by the Bishop. The days were spent in calling on the people in the town, on the ranches, and in the mountains round about, and in visiting and preparing candidates for Confirmation. In the evenings service was held in the church.

"Christ Church, Sheridan, is a very neat little structure, and is said by many to be one of the most beautiful churches in the state. It was built about two years ago, after plans given by Mr. Silas McBee, out of bowlders gathered from the prairie, many of which were hauled in by ranchmen and friends of the work. The people take great pride in the church, and the children of the Sunday-school have committees who care for it. One committee looks after the chancel and the altar, and another after the rest of the church, and when the Bishop and I

arrived, we found that the floor had been carefully washed and everything was scrupulously neat and clean. These children, who until two years ago had never attended a Church Sunday-school, have grown to love the Church and her ways very dearly, and this is largely due to the most devoted and efficient care and training of Mrs. Jennie S. Morrow, who has given much of her time during the past two years to this work. She has taught the children to sing, so that they lead the singing at the services, and her earnestness and zeal have stirred up other women, so that during her absence they carry on the Sunday-school and the Bible-class.

"On Sunday morning the church was full, the service was hearty and inspiring, and the children sang very nicely. Four persons were confirmed, and twenty-one partook of the Holy Communion. Some came ten or twelve miles to be present at this service. The Bishop preached one of his strong apostolic sermons, setting forth the Gospel of the Kingdom of God. The offering, which was for diocesan missions, amounted to eleven dollars.

"In the evening another interesting service was held, when the church was again filled with an appreciative congregation. I am able only to give them services once a month; but during Lent I have arranged for those living in Sheridan to meet together twice a week and read the service amongst themselves. At Brandon, three miles from Sheridan, where there are three or four Church families, a similar arrangement has been made. A girl from one of our Church families in Sheridan has been living with us for the past three winters and attending school in Dillon. She is taking singing lessons this winter and practising on the organ, so that when she returns to Sheridan she can play the organ in the church and sing in the choir. There is still an indebtedness on the church of about \$120; but we hope to pay that off in the near future.

"I have asked that every communicant try to save at least one dollar for missions during the forty days of Lent, and for this purpose have distributed pyramids amongst them."

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

RETROSPECT OF THE WORK AT EPIPHANY HALL, CUTTINGTON, LIBERIA, 1897.

As a retrospect of the past and an anticipation of the future are very serviceable to mankind, in that we are nerved for the duties of the present, so we desire to lay before our friends at home and abroad, who are interested in the missionary undertakings of the Church, a *conspectus* of our work at Cuttington Station during the past year, 1897. The nature of the work is educational in its strictest sense. Efforts are strenuously put forth to cultivate the faculties of the students whose presence and stay with us are proof of their confidence in us to educate them.

During the year under review 130 students have passed under our training, fifty-one of them being admitted as new students. From all parts of Liberia, and even outside of it, Epiphany Hall attracts scholars. Within our walls are to be found representatives of the various tribes of the four counties into which the republic is politically divided. Side by side with the American-Liberian on the coast there moves along the aboriginal Vey, Bassa, Kroo, and Grebo-Liberian, and the Negro of Sierra Leone and of the Congo State. Hence, Epiphany Hall is a confluence of Negro youths who are drawn together for the purpose of receiving education to upbuild their common fatherland.

We have always emphasized this lesson which the great God of nations, we believe, desires us to learn from this composite number of scholars. *Why am I placed here?* is the question that may be culled out of this fact. It is to make us learn that Liberia cannot be built up as

a nation by any one isolated element of people.

The conservative doctrine of "I am a Liberian," or "You are a Sierra Leonean," or any other "*anism*" is, in Negroland, a veritable apple of discord. It must not be preached. It must be abandoned, for it is destructive to our national and corporate existence. "*I am a Negro*," of whatever tribe, or of whatever birthplace, is the magnet stone that must draw us all under a Negro government, wherever maintained. As Negroes, we must get back to that idiosyncrasy which is peculiarly ours—the regarding every man an honest man until he prove himself otherwise; the owning every member of the household as "my brother"; the recognizing the distant relative as "my cousin," and the accepting the greater half of the community as members of "my family." The warmth of affection that underlies such "socialism" can never be shown us by any other but one of ourselves. Therefore, it behooves the younger generation to learn this truth more thoroughly than the elders seemed to have learned it. The daily experiences at Cuttington strengthen this view, that a fraternal blending with our aboriginal brothers is one of the surest ways toward consolidating this Negro republic. Tribal connections and birthplaces are all mere accidents, like our surnames. We are all Negroes, and we should concern ourselves with everything Negro—the Negro evangelization, its education, its agriculture, its government, its exploration, its commerce, its civilization.

Associated with me in the teaching staff are Mr. J. P. Gibson, who was promoted to the position of vice-principal in August last; Mr. S. D. Ferguson, Jr., and the Rev. C. M. W. Cooper, assistant teachers. Thus reconstituted, we have handed to us the noble work which engaged the lifetime of not only the self-devoted principal, Valentine, but also what the sainted Dr. Auer, the revered Dr. Crummell, and the self-denying James M. Thompson began, continued, and developed. When, therefore, we are called upon to assume the sacred trust of this legacy, our ideal should be *not* the enjoyment of honor, but the performance of labor, so that the object of the founding of Cuttington Station may be fully realized.

Our school year consists of two terms, divided into two sessions each. The first, Lent term, commences on the first Monday in February and ends on the last day of June, when not a Sunday; the second, Trinity term, commences on the first Monday in August and ends on the last day of December.

The educational part of our work is carried on in three departments. In the High School there are the primary and secondary "Courses of Instruction," covering two years each, or four years altogether. The subjects taught therein are of an elementary character, graded to suit the progressive advancement of the pupils. In the

HOFFMAN INSTITUTE

there are the collegiate and theological departments. In the former, after an entrance examination, there is open to every student a course of instruction for four years. The last year's course may be utilized in gaining a certificate of proficiency in general education, or in taking a special course provided for candidates for the teaching profession, or in pursuing the postulant course of study, as required by the Church in her canons. The character of the study in this department is equivalent to that of secondary schools.

The subjects pursued in the first two years are: Scripture History: The Thirty-nine Articles of Religion, English grammar and composition, English Literature, reading and writing, geography, including physical; Elementary Knowledge of Science, History of America,

History of Liberia, up to 1847, with a knowledge of its constitution; History of Europe, History of England; arithmetic up to ratio and proportion, with proportional parts; algebra up to complex fractions, Euclid up to Book II., mensuration or book-keeping; Latin: grammar, translation from some specified author, and translation of easy English sentences into Latin; Greek: grammar, translation from some specified author, and translation of easy English sentences into Greek; French: grammar, dictation. The studies of the third year extend over the same range, but are of a more advanced kind.

The subjects of the fourth year, which may gain a certificate, are distributed into the following groups: Group A consists of religious knowledge, English and arithmetic. Group B, geography, history, and political economy. Group C, Euclid, algebra, and mensuration or book-keeping. Group D, Greek, Latin, French, or Gdebo, or any other African language. Group E, astronomy, geology, and agriculture, with agricultural botany. Group F, physiology, logic or psychology, and school management; with lesson giving and criticism of methods and study of some distinguished educators.

It is our prime object, by this arrangement, to furnish an essential groundwork for a liberal education. Epiphany Hall should secure a style and standard of her own. We believe every high educational institution should do this, and avoid that intellectual stagnation that inevitably follows an absolute unification of the plan and purpose of the various institutions of learning in any one country.

ORDINATION.

On the 30th of August last year two of the students of the Hall, Messrs. Cooper and Gardiner, who had been under preparation, and had passed their finals, were made Deacons by the Bishop at St. Mark's. The schools attended, and the Bishop, who preached from Acts vi. 3, expressed his appreciation of the work that is being done in the Hall. The candidates were presented by the Rev. H. C. N. Merriam. There have now been four Epiphany Hall students ordained to the

Sacred Ministry since the establishment of Cuttington Station in 1889.

The students of the theological department pursue a course of study for at least three years. The subjects conform to those prescribed in the canons, with a distribution into the years similar to that suggested in the proposed canons. The study of the Holy Scriptures in the original and English extends throughout the whole course. Pastoral theology is taken up, also, and reading is being carefully taught. We hope to take up patristic theology, making the writings of the African fathers of the early centuries a special study. The "Historical Sketch of the African Mission of the Protestant Episcopal Church" will be included in our curriculum in 1898.

The intellectual quality of the students of this department depends largely on the successful graduation of those in the collegiate department. An acquaintance with classical literature and a study of ancient history will be of immense aid to the theological student. It is, therefore, to be hoped that advantage will be taken of the provision made for gaining such acquirement. "A stone fit for the wall does not lie long in the road." The moral and spiritual education of this department is also as important as its intellectual.

A removal from any one year's study to another is secured only by a successful passing of an examination in the entire subjects in the lower grade. This examination is held at the end of the year. A public *viva voce* examination is also held in June, and class examinations, called collections, at the end of every session. It affords us much pleasure to report that Messrs. G. W. Gibson, Jr., N. H. B. Cassell, and J. F. Dunbar, students of the second year theological course, have successfully passed the canonical examinations required of candidates for Holy Orders of the second year. There were four candidates in all that satisfied the examining chaplains in this examination. Messrs. Gibson and Cassell are now pursuing their third year subjects.

As aids to these we have, first, a system of disciplinary measures under which we all come. From five o'clock in the morning until ten at night there is the

constant sound of the pealing of the bell bidding us rise from our beds, attend manual labor or theological lectures, assemble for Morning Prayer, go to breakfast, come to school, say mid-day prayers, close the operations of the school, go once again to the field for labor or attend some domestic duties, meet in the dining-hall for dinner, gather for some meetings, religious or social, and then say Evening Prayer before proceeding to the study-room, where we remain until bed-time, at ten P.M.

Secondly, there are a few

SOCIAL ORGANIZATIONS

among us. There is the Dr. Blyden Literary Union, which, during Trinity term, was under the presidency of Mr. N. H. B. Cassell. He reports that the union "is composed of a membership of twenty." All students of the Hoffman Institute are eligible to membership. Its chief object is to foster a literary training other than that obtained from the study of school-books, by means of debates, essays, and addresses upon subjects selected and approved by the executive committee. All members are required to take part in its debates. Reading of select subjects has been pursued. The principal and vice-principal are its patron and vice-patron. It has received wholesome advice from its patron, who is a great lover of education. It expects increase from the Little Boys' Union. The president gave his inaugural address early in August. In the address he requested their hearty support and counsel in every good measure advanced, and also their strenuous efforts to carry out the object of the union; he also promised that he would do all in his power to build up their union. He urged on the members to imitate the worthy literary example of the person whose name the union bore, and also pointed out, as example, its indefatigable patron.

The list of subjects for debates, etc., for the term had been treated on, with a few exceptions. During the term we listened with great interest to two debates: "Which is the greater field for the display of eloquence—the pulpit or the bar?" and, "Who was the greater orator—Demosthenes or Cicero?" An

essay was delivered by Mr. J. S. Smith on "The School System in Liberia: What it Is, and What it Should Be." Mr. A. F. Russell also wrote on "The Lives of Some of Our Fathers." Addresses were made by others, and Mr. W. D. Lomax, the vice-president, conducted the select readings. The members of the union took an active part in the debate on the Students' Speech Day. The subject, "What Form of Government is Best Suited to the Negro Race?" was one that required much thought. There have been efforts made for supplying a reading-room. At present, the afternoons of Fridays have been assigned for public reading. The members have access to the patron's books and periodicals and the president supplies them a few papers.

The Little Boys' Union is a healthy auxiliary to our work. Of it the president, Mr. G. W. Gibson, Jr., writes: "Our roll number is forty-four; nine of these were admitted during term time. We have held seven meetings, with an average attendance of thirty-eight. The conduct of the pupils is, on the whole, good. Thank God, several of our members have been admitted into the Church by Baptism, and later confirmed. There has been a growing tendency toward cleanliness, and a more devout behavior in Divine worship has been observed among the members. In the month of September the semi-annual election of officers was held. During the same month the officers-elect were duly inaugurated, when the patron kindly furnished the society with a luncheon. Master A. F. Tubman made a fine address on the occasion. A donation of Bibles, Prayer Books, and Hymnals was also made to the members by the patron. On December 31st, the Students' Speech Day, all the addresses delivered were by our members. Address of welcome to the visitors by Master Samuel R. Savage; on 'Higher Education for Women,' by Master A. F. Tubman; and on 'The Negro and the Twentieth Century,' by the president. I have been regular at every meeting, explaining Bible stories to the members, which we have every reason to believe have done some good. We have learned many new tunes during

the term, and have had the pleasure of escorting the Bishop and the secretary of state up the road to the hall. The union played no mean part in the annual concert of the Hall held in November."

Our friendly relation to the community has been sustained. We have extended, and they have accepted, invitations for the celebration of our school anniversary on February 22d, our annual athletic sports on Easter Tuesday, our public *viva voce* examinations in June, our first annual concert on November 18th, and our second Students' Speech Day on December 31st.

The last occasion met with growing acceptance. No less than forty ladies visited us on that day, and they were so pleased with the day's proceeding that they deputed one of their number to express their great satisfaction at the progress of the students.

This lady, in a most finished style, made a speech which was second to none of that day either in sentiments of patriotism or in interest of education. On that day a paper was read by Mr. G. W. Gibson, Jr., of the theological department, on "The Negro and the Twentieth Century." The subject was ably handled, and supplied abundant materials for thoughtful Negroes. The leading features of the day's proceeding, however, was a debate by the students of the Hoffman Institute upon "What Form of Government Is Best Suited to Elevate the Negro Race?" It was a warm controversy (fifteen of the students taking part in it). The monarchical (limited and absolute), the imperial, and the republican forms were thoroughly scrutinized to find what advantages the Negroes might derive therefrom, or what disadvantages might be in them to retard the upward growth of the race. The arguments *pro* and *con* were sufficiently cogent. The imperial idea was very forcibly supported as being the best to weld together the disintegrated mass into a great Negro brotherhood; notwithstanding which the ladies gave their votes for the republican form of government.

OUR INDUSTRIAL WORK.

There are to be no drones in this hive. Daily at 5 A.M. every student has to rise and prepare himself for work which com-

mences at 5:30. Under the superintendence of the students themselves, much work is done within the two hours of the allotted morning and afternoon hours. The entire farm has been cleaned up during the last few months. But there can be no rest. Immediately one section of the farm is cleaned and our energy turned to another, so soon almost the whole place is again covered with vegetation as rank as before. We have planted 1,345 coffee trees, and gathered, during the early part of this year, about 900 pounds of coffee. A few of the students are always detailed for domestic duties, while the others are at the farm. Cuttington is also training experts in the culinary art. Our food is prepared by ourselves, as well as the bread, cakes, and everything of the sort needed for entertaining our visitors on examination and other public days.

There is yet no industrial department where the mechanical arts can be taught. We need this very, *very* much. Many of our students with natural aptitude would progress much better in this branch of education than in the mere literary one now in vogue. Our country needs the brains and hands to go together. The material resources of Liberia, aye, of Africa, can best be developed by men who have this combined education. Cuttington must be the Tuskegee of Liberia, and we are sure the outlay would not be regretted. We need tailors and shoemakers, carpenters and blacksmiths even in connection with the station; printing and book-binding can also be taught here, and thus would be satisfied the eager thirst for such knowledge that impels many of our promising students to sail leeward and windward of us in quest of an apprenticeship to these trades. Our students have caught the helpful inspiration that the awakening of Africa is at its dawn. We are sanguine in our belief that no additional efforts put forth to carry on the work of this station will be fruitless. We trust this much needed industrial department where the arts can be taught will soon be established at Cuttington.

OUR SPIRITUAL WORK.

There has been a very decided improvement made in the religious services both as regards frequency and the students'

reverent devotion at worship. During the last term we have held Morning and Evening Prayers daily at the school-room of the Hoffman Institute. On Sundays the students are permitted to worship in the Mount Vaughan Chapel of St. Mark's Parish. In our daily services both Lessons are read by the candidates for Holy Orders in turn; the Litany is sung on the appointed days, and the Psalms are chanted in the evening according to Dr. Hutchins's arrangement. The Rev. Mr. Cooper says the Ante-Communion service on holy days. Instruction on the Prayer Book is given every Sunday morning by the principal. Every student within the hall is a baptized member of the Church, and the communicants now number sixty-two. The daily use of the Prayer Book and the weekly teaching of the same have greatly contributed to this glorious result. Besides instructions on the festival days of the Church, and exhortations from time to time, devotional addresses in preparation for Holy Communion are delivered on the Thursday evenings preceding by the principal. This is of double service to us all, as it furnishes an opportunity for a due preparation for, and doctrinal teaching of, the Holy Eucharist.

We have sustained our monthly missionary meetings on Saturday evenings, the object being to impart missionary information to our students and to foster in them a true missionary spirit. The Festival of St. Andrew was observed as a day of special intercession for missions in general and the African mission in particular.

On All Saints' Day we formally organized the Order of the Sons and Daughters of the King. It is an order founded by the Bishop in June, 1890, and is independent of any foreign organization. Its object is "to promote personal piety, spiritual advancement, and Christian activity among the youth, as well as older members of the parish (or station), and particularly to provide ways and means by which their spiritual attainments may be put into exercise and the work of the Church forwarded." Its motto is "All for Jesus," stamped on a small silver Maltese cross. We have enlisted fifty members.

We have been visited by the following named gentlemen during the year: Collector McGill, of Monrovia; Mr. R. A. Massey, teacher at Nmanolu, who addressed one of our missionary meetings; Professor Stevens, of the American Colonization Society, in company with Senator J. H. Dennis; the Hon. J. C. Turing, of Sinoe, who gave a practical and instructive lecture on "The Palm Tree of Africa"; and the Rev. R. C. Cooper, rector of the churches in Grand Bassa county, who preached a most helpful sermon to us on All Saints' Day. The Bishop and the Rev. and Hon. G. W. Gibson, of Monrovia, have also paid us a visit. The Rev. Dr. Gibson, the senior clergyman in the jurisdiction, gave us a sketch of his school career at Cavalla, as well as an epitome of his labors of forty-three years in the Ministry. He pointed out the necessity of the students learning everything they may now, emphasizing in particular the study of Hebrew to the theological students. He illustrated the wisdom of such a course by his own experience in the study of a treatise on international law, put into his hands when a student under training.

The Bishop followed with a graphic description of his recent visit to England to attend the Lambeth Conference. He urged it upon the students to imitate the noble spirit of the college students in England and elsewhere who have realized so very keenly the call to missionary work that they have as a body taken for their watchword "The evangelization of the world in this generation." He spoke many cheering words, and asserted his firm belief of the great possibilities of the students of the hall, if only there could be a co operation of action.

Previous to this, on our visit of welcome home from his return from the conference, he remarked on the increase in the number of Negro Bishops in attendance in the great Lambeth Conference, and interpreted it to be but an earnest of the future multiplication of the Negro Episcopate, some for which were to come from among those that stood before him that day and who were now under training in Epiphany Hall.

STATISTICS.

During the year the school has been at-

tending the Sunday services at Mount Vaughan. The total number of services has been 244, with an average attendance of sixty natives and thirty Liberians. The faculty numbers four, and the candidates for Holy Orders eight. There have been baptisms of eleven natives and seven Liberians. Confirmation has been administered to seven natives and six Liberians. Two of the teachers have been married within the year, though not on the station. Our communicants number thirty-five natives and twenty-seven Liberians. The total number of boarding-scholars in residence is 102—natives seventy-three and Liberians thirty-nine. Our Sunday-school offerings in December, 1896, amounted to \$40.72. In Easter week the sum of \$8 was collected among the students toward the fund that is being raised to build a chapel on the station. Such has been our work during the year.

NEEDS.

Before laying aside the pen, we desire to state a few of our needs to our friends. Already they are known to the Bishop. We require a chapel for Cuttington Station. Without such edifice our educational work is incomplete. The moulding of true and loyal Churchmen begins in the sanctuary. We are jealous about this. As the Lord loveth the gates of Zion more than all the dwellings of Jacob, we would deem it a real blessing to have a building wholly dedicated to the worship of Almighty God at this station. For the present we are obliged to use the school-room of the Hoffman Institute for our Church services. Classroom requirements and the holy associations of a chapel, however, are widely different in their nature, and must be so in their effect upon the students. Cannot, then, the intrinsic value of a chapel in connection with the Christian educational work in Epiphany Hall recommend our need to the friends of the African mission? And, again, it is the intention of the Bishop to duly erect this edifice to the memory of the gifted Bishop Phillips Brooks, of whom it has been said: "His hopefulness, contagious buoyancy of spirit, and mighty faith—in a word, his high-heartedness—were really the product of a profounder *belief in the*

immanence of God in human affairs" (italics mine.)

We share that same "hopefulness" and "mighty faith," that our Bishop's appeal may be so responded to, so that, at no distant date, Cuttington Station may have a chapel of its own.

We would be very glad to receive from friends photographs of some of the men who have labored for us—men like Bishops Payne, Auer, Penick, Rev. Drs. A. Crummell, Wm. S. Langford, and Principal Valentine. We have kept

niches for each of them in the walls of our school-room, and while they may serve to inspire our students, they will also be valuable souvenirs of those veteran soldiers of Jesus Christ.

Commending the great work of this station to the faithful prayers of its many Christian friends, and believing that through them we may be enabled to labor more for God and our brethren in the future than in the past,

SAMUEL J. TAYLOR,
Superintendent of Cuttington Station.

ANNOUNCEMENTS.

China.—Information has been received from the Bishop of Shanghai, that on January 15th he deposed from the Sacred Ministry the Rev. C. Y. P'an, Deacon, at his own request, and for reasons not affecting his moral character.

Japan.—Information has come that, by direction of the medical missionary, Mrs. J. Lindsay Patton and children were to sail from Yokohama for San Francisco by the steamer "Rio de Janeiro" on March 30th, and it was the

purpose of the Rev. Mr. Patton to follow them at the close of April. Although his seven years' term of service in the field expired in January last, he had not intended to take a vacation so soon.

Haiti.—On the First Sunday in Lent, February 27th, the Bishop of Haiti, assisted by two of his Presbyters, advanced the Rev. Benjamin I. Wilson to the Priesthood. The service was held in the Church of the Holy Trinity, San Pedro de Macoris, Republic of Dominica.

AFRICA.

NEWS FROM THE REV. R. C. COOPER.

THE Rev. R. C. Cooper writes from Buchanan Station, February 8th last, as follows: "The Advent and Epiphany Appeal for 1897-98 was read to the parishioners of St. Andrew's and St. John's churches here, and they responded by giving thirty dollars.

"It is true that the churches here have not much of this world's goods; but they show great interest in spreading the Gospel. Little mites sent to the rectory after the Appeal had been read manifest concern in the success of Christ's religion, and those mites and my own offering make the thirty dollars.

"When this letter reaches you we shall have had our first service in the clay walled building erected by the Woman's Auxiliary here for the benefit of the heathen in close proximity to us. It is the first house of worship built in this county in a heathen town for their

especial benefit. You cannot imagine how they appreciate our effort to make them enjoy the outcome of our Lord's advent to the world. A bell is greatly needed, and I hope you will succeed in getting one for me, to be used there.

"This station requires only the things already mentioned by our Bishop, and emphasized by the power that a resident Priest has, to make its achievements greater. Are there no Churchfolk to help us? I am praying that God will send what He knows will make His work succeed better in this parish.

"Children of heathen parentage are brought to the rectory for training in Christian principles; but the reluctant answer has to be given that I am unable to take them, that there is no more room in the house, and that now I have boys that I am supporting out of my salary. I purpose to make these boys serviceable to the Church and their heathen people."

CHINA.

NEWS FROM THE BISHOP.

In writing from Shanghai, February 18th, Bishop Graves explains about the settlement of the difficulties with regard to the acquirement of property at I-chang, our innermost station, 1,000 miles from the sea, where a few years ago our mission establishment was destroyed by rioters, indemnity for which was paid by the Chinese Government, and gives information about other matters, first saying: "Mr. Partridge writes me that since the opening of the new term he has been besieged with applications from people of the best sort to take their sons into the Boone School, Wuchang," and in connection with the same adding: "In Wuchang a new theological class of four has been started, composed of young men from Hankow and Wuchang. We must do all we can to provide men for our growing work. By the last reports we have now in our up-river work more than 650 persons under instruction for Baptism. You will see by this that the work is no easy one to handle, and that all I have said about needing men is perfectly justified." . . .

"In I-chang we have settled the land difficulty satisfactorily. When I visited the station in November I had an interview with one of the chief officials, and he offered to return us the money for the land, and also to pay us the sums we had expended in rent while waiting to get possession of our purchase, and the money paid out for travel and legal expenses in connection with the case, if the mission would resign its claim to the property. I was very willing to allow this, as there seemed no chance of our obtaining possession of the land without a long delay and much trouble. The matter was referred to the viceroy, and

has been settled. The money was paid over, and we have since bought a lot quite as desirable as the old one. I hope, with any balance Dr. Collins can save on his appropriation, to fit up the native buildings already on the ground, and to do something to provide a little chapel for worship. Henceforth, here as at Sha-sze, we shall not be paying out money in rents, but will have our own place and save the rent to the mission, once the initial cost of the buildings, in this case a comparatively small amount, is paid. I am sure you will be glad to learn of the satisfactory settlement of this very troublesome business."

In a subsequent letter, dated February 25th, the Bishop gives the Board assurance as to the security of our titles to property in that empire which, no doubt, contributors to building purposes will be glad to see, as follows: "As to the holding of property in China, there is no practical question about it whatever. All our deeds are now made out in the name of the mission and not in that of myself or of other individuals, and so far as I can see, the property of the mission is held by a firm and complete title about which no question is likely to arise. It is registered in most cases in the consulates of the United States or, in one or two cases, owing to some peculiarity in the purchase, in the British consulate, and is held on exactly the same title as all property whatsoever is held by foreigners in China. So far as I can see, the instructions and advice contained in the letters from the state department are strictly attended to in all land purchases. The Board will be glad to know, I am sure, that all the Society's property is held on secure tenure, and that all due precautions are observed."

HAITI.

BISHOP HOLLY'S VISITATION OF SAN PEDRO
DE MACORIS, DOMINICA.

PORT-AU-PRINCE, HAITI,
March 11th, 1898.

WE reached home yesterday in returning from our visitation of the Church of the Holy Trinity, at San Pedro de Macoris, in the Republic of Dominica.

To-day makes one month since we started on that trip.

We consecrated the church at that place on Sunday morning, February 20th, and at Evening Prayer, at 7 o'clock the same day, confirmed nine persons. On Sunday morning, the 27th, we advanced the Rev. B. I. Wilson to the Priesthood,

and at a subsequent service, held at 7 P.M. the same day, we instituted him rector.

The congregation, in anticipation of our visit, had added a vestry-room to their church. The whole cost of lot and building was \$1,084, of which sum but fourteen dollars were due to a workman on the vestry-room. No mortgage is on the property. The title deed is valid. As it had not been recorded, we had this done while we were there; we also had recorded the request of the minister and wardens for consecration, as the endowment giving to the Bishop and chapter a lien on the same was also registered. General Sheppard, a Dominican official of high standing, who takes a lively interest in the progress of the mission church, paid twelve dollars, the fee for the registration of both documents.

The Convocation of the Church in Haiti decides that the Bishop, on personally visiting the aforesaid congregation, should "take such measures as he shall judge necessary," as the same is stated in inclosure C. of my letter of August 10th, 1897 [see SPIRIT OF MISSIONS, September, 1897]. The seventh article of the *Avant Propos* [preamble], of the seventh chapter of our canons, concerning the chapter (our diocesan standing committee), makes it necessary that the Bishop should consult at least two of the members of the same in any enterprise he may take in hand for the welfare of the Church [see, p. 77, Register of Convocation]. Hence, the two Presbyters, members of the chapter, went with me for the purpose of judging with their own eyes of the expediency of the measures to be taken. By their advice and consent, I advanced the Rev. Mr. Wilson to the Priesthood. He is an indefatigable worker. He holds three services a day on Sunday. At 3 P.M. the Spanish service is held. He has a day-school of thirty-seven scholars, taught in English and Spanish to pupils speaking those languages respectively. He has private scholars taking English lessons, namely, ladies at their residences in the early morning hours, beginning at 6 o'clock, and young men in the evening, in his school-room, at 7 o'clock.

When Mr. Wilson is absent from home, Mrs. Wilson and their oldest daughter teach the day-school. [They thus carried

on the school during the four days he was absent when he came to meet us at the city of Santo Domingo. We found him to be very highly respected, well spoken of, and enjoying the confidence of the best class of people where he lives and works. He and his mission are valuable Gospel acquisitions to our Church work on this island.

I am truly glad that it has fallen to our lot to extend the work of the American Church to the neighboring independent Republic of Dominica. A Colonial Church may well extend its work into an adjacent foreign colony of another nation differing from the sovereign nationality on which it depends; but it is more in accordance with the fitness of things from a temporal point of view, that work in an independent nation should be done by a Church also in an independent nation. I think it behooves the American Church to take the initiative in the work of Catholic reform in and among the independent nations of the New World, as a kind of ecclesiastical application of the Monroe Doctrine, as I have already intimated in my reflections on p. 26 of "Facts about the Church's Missions in Haiti."

If ever there were mission work worth doing, justifying the most heroic sacrifices of the Church in its missionary capacity, it is the work which we have just visited, and done all in our power to strengthen, in the power of the Holy Ghost, at San Pedro de Macoris, in the Republic of Dominica.

JAMES THEODORE HOLLY,
Bishop of Haiti.

—The steady advance of the native Christian community is thus pointed out by the *Christian Patriot*, published in Madras, southern India: "Sixty years ago the native Christians formed a despised class; but what a change since then! There is hardly any walk in life where the native Christian does not hold himself abreast of the most intelligent Brahman. In the matter of education our brethren have taken the highest degrees in arts and professions conferred by the local university, and a few have distinguished themselves in English universities."

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noontday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noontday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

THAT IT MAY PLEASE ALMIGHTY GOD SPEEDILY TO RESTORE PEACE AND HAPPINESS TO OUR BELOVED COUNTRY; AND

THAT THE PRESENT IMPORTANT POLITICAL MOVEMENTS IN THE EMPIRE OF CHINA MAY BE OVERRULED FOR THE PROGRESS OF CHRISTIANITY AMONG THAT GREAT PEOPLE.

REPORTS OF OTHER SOCIETIES.

THE Rev. J. Vahl, of N. Alsler, Denmark, has recently issued a statistical review of missions to the heathen. It is an interesting and valuable compilation of figures showing the status of the various missionary societies throughout the world during the years 1895 and 1896. The summary appended at the close of the review shows seventeen countries engaged in missionary work, and the following statistics: Received £2,865,662 during the year 1895, and £2,727,187 during 1896; missionaries in 1895, 5,635, in 1896, 5,874; wives of missionaries in 1895, 2,276, in 1896, 2,306; unmarried women in 1895, 3,116, in 1896, 3,239; natives: ministers in 1895, 4,324, in 1896, 4,543; helpers in 1895, 57,332, in 1896, 59,112; communicants in 1895, 1,103,775, in 1896, 1,162,217; converts in 1895, 742,426, in 1896, 447,145. In England there are ninety separate and distinct societies or organizations engaged in missionary work; in Scotland seventeen; in Ireland five; in the Netherlands sixteen; in Germany twenty; in Switzerland three; in Denmark four; in France two; in Norway nine; in Sweden six; in Finland two; in the United States of America sixty-four; in British North America seventeen; in West Indies fourteen; in Asia forty-two; in Africa sixteen; in Australia forty-one.

ON May 12th, 1814, in Philadelphia, was formed the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. The Rev. Adoniram Judson, and his wife (Ann Hasseltine) and Luther Rice were the first missionaries appointed by this body.

They had all gone to India under the American Board in February, 1812, but meanwhile had changed their denominational connection. Mr. Rice, having returned to America, was instrumental in organizing the Baptist society.

On June 15th, 1821, the convention was incorporated. In 1845 a difficulty arose upon the convention's refusing to appoint slave-holders as missionaries, and the Southern Baptists withdrew in consequence. This severance necessi-

tated a reorganization in 1846, when the name was changed to the American Baptist Missionary Union, which title the society has preserved. India is the special field to which the Missionary Union has devoted itself; Burma being the chief seat of its missionary operations. There are there now six distinct missions to as many different races, conducted in as many different languages, viz., Burmese, Sgau Karen, and Pwo Karen, Shan, Kachin, and Chin. These missions were organized successively in the order enumerated.

In its last annual report, the eighty-third, the society announces that in Burma there are twenty-five principal stations with 600 out-stations, manned by 152 missionaries (men, forty-eight; wives of missionaries, forty-eight; unmarried women, forty-six; physicians, ten); 187 ordained and 464 unordained native preachers, thirty-five Bible-women, and seventy-seven other native helpers; in all 915 missionary laborers. There are 441 self-supporting and forty-four other organized congregations with a total membership of 36,054 persons. There are also 12,835 Sunday-scholars, 327 self-supporting schools, and sixty-nine not self-supporting; 595 native teachers; and 14,088 pupils. The total contributions in the field amounted to \$44,994.

Missions are also established at Assam and Telugus, the former having eleven stations and thirty-nine out stations manned by forty-nine missionaries, and forty-six ordained and unordained native preachers, three Bible-women, and eighty-one other native helpers. The Assam mission has, moreover, twenty-nine self-supporting and fifteen other organized congregations with 4,033 members; seventy-three Sunday-schools, with 2,735 scholars; ninety-seven schools, 104 teachers, and 2,129 pupils. Contributions in the field, \$1,347.

Telugus has twenty-six stations and 209 out-stations, seventy-six missionaries, 267 native preachers, 108 churches, 54,385 members, 259 Sunday-schools, with 9,586 scholars; 532 schools, 750 teachers, 10,485 pupils; contributions in the field, \$2,843.

The Missionary Union also has missions in China, Japan, and Africa. The

China mission was established in 1833 at Bangkok, Siam, and now has stations at sixteen places and sixty-two out-stations. The statistics for the China mission for the past year (1897) are as follows: Missionaries, seventy-five; native preachers, sixty-three; Bible-women, twenty-eight; other native helpers, nine; organized congregations, twenty-three; members, 1,857; Sunday-schools, seven, with scholars, 230; schools, twenty-one; teachers (native), twenty-three; pupils, 362; contributions in the mission, \$1,274.50.

In Japan there are eight principal stations and ninety out-stations; fifty-five missionaries, forty-one native preachers, seventeen Bible-women, and nineteen other helpers; twenty churches, and 1,586 members, seventy-eight Sunday-schools, with 2,355 scholars; eighteen schools, twenty-nine native teachers, and 552 pupils; contributions reported thence \$736.53.

In Africa, there are eleven principal stations and twenty-six out-stations; forty missionaries, thirty-seven native preachers, one Bible-woman, and thirty-nine other native helpers; sixteen churches and 1,299 members; twenty-three Sunday-schools and 260 scholars; thirty-one schools, twenty-eight native teachers, and 1,381 pupils; contributions, \$267.28.

The grand totals for the six missions under the charge of the American Missionary Union are given as follows:

Stations, ninety-seven; out-stations, 1,026; missionaries: men, 165; wives, 161; single women, 102; physicians, twenty-four; total, 452; native preachers: ordained, 283; unordained, 822; total, 1,105; Bible-women, 207; other native helpers, 383; total missionary laborers, 2,155; congregations, self-supporting, 524; not, 174; total, 853; baptized in 1896, 5,174; members, 99,564; Sunday-schools, 801, with scholars, 31,883; schools self-supporting, 383; not, 716; total, 1,235; native teachers: men, 1,093; women, 447; total, 1,558; pupils (boys, 17,278; girls, 9,617); total, 28,997; value of missionary property, \$714,495; field contributions, for church work,

\$17,701.61; for schools, \$22,025.83; for general benevolence, \$6,324.84; total, \$51,462.28. The society's receipts during the year from all sources were \$467,101.89; expenditures, \$759,823.21.

BRIGHT AND GRAPHIC SKETCHES.

"BEHIND the Pardah," the story of the Church of England Zenana Missionary Society's work in India, by Miss Irene H. Barnes, recently published by Marshall Brothers, London, is thus noticed by the *Church Missionary Intelligencer*: "Miss Barnes has succeeded most admirably in presenting to English readers a vivid and striking picture of the scenes and conditions amidst which the varied agencies of the Church of England Zenana Missionary Society are carried on for bringing India's daughters to a knowledge of their Saviour. In the first chapters a general survey of the country and people, and, more particularly, the women and girls, is taken, the life from babyhood to maturity of a Hindoo woman is traced, her abode, dress, food, marriage, and all the woes which 'deepen from the first wail of an unwelcome infant girl to the last stifled moan of an outcast widow.' Then follows a chapter on 'First Experiences,' initiating the reader into the mysteries of housekeeping, travelling, language study, as they confront the newly arrived lady missionary. After which a succession of bright and graphic sketches are afforded of the different branches of work, village missions, the training and work of Bible-women, schools, industrial training for widows, hospital, and dispensary work, and efforts to reach Mohammedan women, and under each head the principal centres of Church of England Zenana Missionary Society activities are visited. The effect is to impress upon the mind very forcibly the wide extent and varied conditions of the society's labors, and the profound need in all directions and in all places for development and extension, and the multiplication of agencies and agents."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

THE APRIL CONFERENCE.

THE last conference for the season 1897-98 was held in the Room of the Woman's Auxiliary on Thursday, April 21st, after noon-day prayers in the Chapel. Miss Laight, President of the New York Committee on Work for Domestic Missionaries, presided. Officers from the following dioceses were present: Connecticut, six (one Junior); Long Island, three; Minnesota, one; Newark, three (one Junior); New Jersey, one; New York, sixteen (five Junior); Pennsylvania, three; South Carolina, one; eight dioceses represented by thirty-four officers.

The Secretary called the attention of the officers to the following important matters: 1. The annual reports from the diocesan branches, asking that they be sent to her by the 20th of August at the latest, and as much earlier as they can possibly be prepared. 2. The Self Denial Week of the Auxiliary, to be observed from June 1st to June 8th. 3. The United Offering, reminding those present that last collections for this purpose should be made by the diocesan treasurers in September. 4. The Quiet Day preceding the Triennial Service and meeting, to be held on the first September Ember Day, being also the Feast of St. Matthew, September 21st. 5. That the officers will be called upon to meet in Washington on the afternoon of Wednesday, October 5th, following the opening service of General Convention, with an adjourned meeting on Saturday, the 8th; that the Triennial Service and meeting will be held on Thursday, the 6th. She then proceeded to recall to the memory of the officers the original design of the four Advisory Committees of the Woman's Auxiliary, outlined in the Twenty first Annual Report as follows:

She (the Secretary) suggests that the officers of the Auxiliary be given more personal responsibility than heretofore. The officers' meetings should grow at once in numbers, and might become more effective if conducted in a more formal manner. Also, could committees, appointed by the Board, report at *these meetings* the progress of their work, they would surely gain the increasing interest and co-operation of their fellow-officers. She suggests the appointment of four such committees: One on Systematic Giving, one on Missionary Publications, one on Missionary Workers, and one on the Junior Department of the Auxiliary, *to confer with the general officers of the Auxiliary* with regard to devising and carrying out such plans as may commend themselves to the Board of Missions and to the Auxiliary generally.

Following these suggestions, the Secretary recommended to the officers that, in the nomination for these committees in the fall, the majority of members be named from dioceses within reasonable distance of headquarters, to enable them

to hold more frequent meetings, and that these meetings hereafter be held, as proposed in the report, with the Secretary and Honorary Secretary of the Auxiliary. The Honorary Secretary suggested that the conferences in future might be made more helpful, by planning from month to month the introduction and consideration of definite subjects of special interest and importance to the different diocesan branches. She suggested also the propriety of the whole Auxiliary giving thought to the purpose for the United Offering of 1901, urging that it may be the truly united gift of an harmonious and united mind on the part of all, and expressing the wish that, at the opening of another century, it may prove as little local in character and as purely general and unselfish as such an offering can be made.

The Advisory Committees making no reports, the officers gave statements regarding the work in their different dioceses, Miss Jarvis, of Connecticut, Mrs. Mottet, of New York, and Mrs. Whitaker, of Pennsylvania, dwelling upon the Junior Department and its connection, especially in regard to its Sunday-school branches, with the Woman's Auxiliary. This subject, and that of the next United Offering, are of special importance among those which should be considered by the branches of the Auxiliary between this time and the triennial meeting in the fall.

With the Doxology the meeting adjourned.

AN IMPORTANT NOTICE.

THE following questions and statements are being sent out to all diocesan branches of the Woman's Auxiliary, through their secretaries, and the attention of all members of the Auxiliary is now called to the same. It will be of benefit to the whole Auxiliary to have a prompt response made to these inquiries.

THE TRIENNIAL MEETING.

1. Will all members of the Auxiliary, who are not diocesan officers, expecting to attend the triennial meeting of the Auxiliary in Washington on October 6th, please notify the secretary of their diocesan branch at the earliest opportunity?

2. What, in your judgment, would make the meeting most interesting and helpful.

3. *What do you consider the most important subjects to bring before the diocesan officers for discussion at their meeting?*

THE UNITED OFFERING.

N. B.—The mite-boxes for the United Offering should be opened in September. Do not then destroy them, but keep them for use in gathering contributions for 1901. Suitable labels for them will be furnished directly after the October meetings: how many shall you want?

Where mite boxes have not hitherto been used, and it is now desired to use them, please notify your diocesan officers.

THE ANNUAL REPORT.

The secretaries and treasurers of parochial branches are asked to send reports to their diocesan officers at the earliest possible date after the work for the season is completed.

Compliance with this request will greatly aid the Secretary in making up the annual report of the Woman's Auxiliary.

A WEEK OF PRAYER AND SELF-DENIAL FOR THE WOMAN'S AUXILIARY.

It is suggested to the members of the Woman's Auxiliary that they keep the week of the Whitsun Embertide, Wednesday, June 1st, to June 8th, as a week of prayer and self-denial, in preparation for the Triennial Service and United Offering of next October.

All sums saved through this self-denial should be added to other amounts for the same purpose, and be sent with them to the treasurer of the diocesan branch or other officer appointed to receive them. Where this address is unknown, such gifts may be sent direct, at the close of the week, to the Secretary of the Woman's Auxiliary, at the Church Missions House, New York.

The following texts and prayers are for use during this week of self-denial.

First Day: Wednesday.

"Thy Kingdom come."—ST. LUKE xi., 2.

PRAYER FOR MISSIONS.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through the same Jesus Christ our Lord. *Amen.*

Second Day: Thursday.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—ACTS i., 8.

PRAYER FOR MISSIONARIES.

O Lord, who didst come to seek and to save the lost, and to whom all power is given in Heaven and in earth, hear, we beseech Thee, the prayers of Thy Church for those who, at Thy command, go forth to preach the Gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord, and from all the devices of the powers of darkness. And while they plant and water, send Thou, O Lord, the increase; gather in the multitude of the heathen, convert in Christian lands such as neglect so great salvation; so that Thy Name may be glorified and Thy Kingdom come, O gracious Saviour of the world; to whom, with the Father and the Holy Ghost, be honor and glory, world without end. *Amen.*

Third Day: Friday.

"And I, if I be lifted up from the earth, will draw all men unto Me."—ST. JOHN xii., 32.

PRAYER FOR THE WHOLE FAMILY OF GOD.

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. *Amen.*

Fourth Day: Saturday.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—ST. MATT. ix., 37, 38.

PRAYER FOR MORE MISSIONARIES.

Almighty God, Lord of the harvest, we humbly beseech Thee to send forth more labourers into Thy harvest; that so Thy Church may rejoice in a due supply of true and faithful pastors, and the bounds of Thy blessed Kingdom may be enlarged; through Jesus Christ our Lord. *Amen.*

Fifth Day: Sunday.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."—ZECH. iv., 6.

PRAYER FOR THE WOMAN'S AUXILIARY.

O God, Holy Ghost, sanctifier of the faithful, visit, we pray Thee [the Woman's Auxiliary] with Thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness, and of Thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Sixth Day: Monday.

"God is not unrighteous, that He will forget your works and labour that proceedeth of love."—HEB. vi., 10.

PRAYER FOR LARGER OFFERINGS.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

Seventh Day: Tuesday.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."—REV. vii., 9, 10.

PRAYER FOR THE HOLY CATHOLIC CHURCH—THE COMMUNION OF SAINTS.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ, our Lord; grant us grace so to

follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. *Amen.*

A SPRING PLEA FOR OUR SYSTEMATIC GIVING.

MRS. HOWE, late president of the Central Pennsylvania Branch, allows us to make use of this paper, prepared some seasons since for a meeting of that branch :

The winter is over, and all our busy sewing societies have finished their work, packed their boxes, shut up their closets, and squared their accounts; and I know that many of us look back to pleasant hours spent together, and think with satisfaction of the comfort that our work has given in households, schools, hospitals, and wherever it has gone. And perhaps many of us think that the work of the Auxiliary is over for the year, to slumber peacefully and be forgotten, till the call of the next annual meeting, and the resuming of sewing-society work next autumn. But I have come here to-day to remind you that this is not the case, and to urge that it shall not be, and to plead the cause of the envelopes which some of you have taken. It seems almost a forlorn hope, when I think how many parishes do not take any, and how very few are taken even in many of our larger parishes. I know they are very commonplace, very insignificant little things, but how much they represent to us—the great missionary idea and our own personal obligation to carry it out! . . .

Do you ever listen to the commandments, as you hear them read from Sunday to Sunday, and find in them an eloquent argument for missions? Think of the wide lands where all the harmful things which God says we shall not do are done without a thought that they are wrong; where idolatry is the religion and immorality the rule of life. Do not the old commandments tell us, if we are members of the Incarnate God and of His great human family, we are bound to do something to lift the world lying in wickedness out of its debasement and danger?

Does the Apostolic benediction, as it falls like a full chord of harmony at the close of our prayers, never remind you of the multitudes who know nothing of the "grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost"? Have they not as much right to it as we have? Have we any right to keep it to ourselves? Theoretically we believe that the poor freedman, the wronged Indian, the savage African, the foolish wise men of the East, the reckless pioneers of our great West and South, have the same right, the same claim that we have in our well-cushioned and decorated churches, where not only our spiritual wants are met, but our æsthetic sense is gratified; but oh! how few of us have it in our mind or in our hearts as a burning question: "What am *I* doing about it?"

Is it a wide jump from these thoughts to our little Auxiliary envelopes? No; for they are one way of answering this question—not St. Peter's question: "Lord, and what shall this man do?" but St. Paul's: "Lord, what wilt Thou have *me* to do?"

All old stories become stale and ineffective; old brooms are not apt to sweep clean; perhaps the envelopes should be superseded by newer and better methods. But until they are, will you not use them faithfully, systematically, generously? Coleridge said a good and true thing when he said that "the way to restore a commonplace truth to its original lustre is to put it into action." I put before you to-day this old, trite thought, this familiar method, and beg that you will make them so shine that through them we may glorify our Father which is in Heaven.

THE TRAINING OF WOMEN MISSIONARIES.*

BY GEORGINA A. GOLLOCK, SECRETARY OF THE WOMAN'S DEPARTMENT OF THE CHURCH MISSIONARY SOCIETY.

As it is impossible to be exhaustive on so large a theme, I will aim at being suggestive merely, throwing out for subsequent discussion a few principles which seem important, and illustrating them from the practice of the Church Missionary Society (as I have been specially asked to do) which has now 253 women missionaries (not including wives) on its roll. The representatives of other missionary bodies will no doubt add their experiences in the subsequent discussion.

1. The first principle of all true training is: "Spiritual men or women are needed for spiritual work."

Definitions are rarely satisfactory, but it may be well to state that our minimum standard of acceptance would include evidence of true devotion to Christ and subjection to the Holy Spirit; some experience and earnest purpose in seeking the salvation of souls; clear and intelligent Bible knowledge; distinct and well-grounded doctrinal views; loyal attachment to the Church principles so dear to us; as well as sound bodily health; proved capacity to work well with others; a temperament sound and free from morbid tendencies, and at least such knowledge of the English language as would make the acquisition of another probable.

If the standard of final acceptance for the mission field be thus fixed, it follows that it is useless to accept for training, even at their own expense, candidates who give no reasonable prospect of attaining to it.

2. Another principle of considerable weight is: "All training should be probationary, and nothing but the presence of full qualifications should exempt any candidate for it."

To send a girl of two or three and twenty into training is natural and easy, but I confess it needs some courage to require even one probationary term from a woman over eight and twenty or thirty, whose friends judge her to be more than fit to go forth at once. We have, however, learned that it is better to risk the pain and perplexity possibly caused by firmness on this point than to risk more serious catastrophe in the work abroad. Here is a group, typical, though not individual, of four women candidates, of whose truly Christian character and missionary call there is no doubt. Number one is a lady doctor, ready to take the head of a hospital, but not quite prepared to put the simple truths of the Gospel before her patients. She will prayerfully tend their bodies, but she tells us a lady evangelist would better minister to their souls. Number two is a "leading worker," successful and well known, able to lead and organize, but probably impatient alike of control or of faulty fellow-laborers. Number three is a highly trained hospital nurse, able to put the simple Gospel of the grace of God before her English speaking patients, but so entirely devoid of real Bible knowledge as to be unable to go beyond the simple rudiments, and so mentally "out of training" as to make the acquisition of a language doubtful. Number four is a devoted, eager woman, fresh from open air evangelistic work, ardent in her desire to win souls, accustomed to address large meetings with acceptance and power, but hazy on Church doctrine, and not wholly clear in her adhesion to one or more of the doctrinal articles. To accept such women as they stand would be culpable; to reject them would be as bad; the third and only course is lovingly, gently, prayerfully to arrange for them each one such a training time as will test or deal with the various points I have named, and to make final acceptance conditional upon satisfactory result.

* A paper read at the Conference on Woman's Work, held in St. Martin's Town Hall, London, July 8th, 1897.

3. But while a high standard of acceptance must be maintained, the principle also holds true that candidates for training may well vary in social standing and in age.

Many of the women who offer themselves to us are of gentle birth and considerable culture—and no culture is wasted in the mission field—but we are also thankful to welcome those of lowly origin and small educational acquirements. We are proving that after careful testing and training, covering an average period of two years, a certain number of these latter are able, in suitable locations, to endure hardness, to pass the usual language examinations, to gain the love and respect of the natives, and to do faithful work. As the supply of women missionaries is still far less than the demand, it is a spiritual economy to utilize all available offers, but as far as practical economy goes, the personal allowance of one of our less cultured sisters and of a lady doctor would be exactly the same; each needs sufficient for reasonable comfort, neither would desire or be given more.

As to the question of age, we find flexible common-sense a better guide than rigid rule. We do not consider offers from candidates under twenty-two, though we have various schemes for keeping in sympathetic touch with such. The majority come to us between twenty-two and thirty-two; we get some good offers up to forty, very few over forty are fit for a new life and a strange language; once fifty is passed, the women we have met who are suited to begin work abroad might be counted twice over on the fingers of one hand. Each case needs to be judged on its own merits, as women vary widely in physical and mental adaptability at any given age. We find it well worth while to provide training expenses for such worthy candidates as are unable to meet them personally or through friends; but on candidates over thirty we rarely expend C. M. S. funds.

4. In order to judge rightly on these various questions, and to insure touch with the candidate from the outset, we maintain the principle that "close knowledge of each candidate before acceptance for training is important."

The process by which this knowledge is acquired impresses upon the candidate's mind, as nothing else would do, the importance of the step which is being taken, and the qualifications needed for missionary work. We believe so deeply in its usefulness that no woman candidate is ever exempted from it. Three successive honorary secretaries of C. M. S. have given daughters to the work, and they were in each case dealt with as veriest strangers would have been. A Bishop's daughter has expressed thankfulness for interviews as close and as many as would have been arranged for an unknown assistant teacher from a village school. With one voice our missionaries urge upon us the need for care from the very outset, and plead with us to increase rather than lessen sympathetic watchfulness as to the true qualifications of those whom we send forth to reinforce them in the field.

This close knowledge may, of course, be obtained in various ways. I will only briefly outline the simple methods employed by C. M. S. After the first written offer of service has been received by our Honorary Clerical Secretary, the correspondence passes into the hands of the Honorary Secretary of our Ladies' Candidates' Committee. She forwards a printed paper of questions and some medical forms to the candidate. The questions are designed to elicit ordinary facts such as the date of birth, Baptism, and Confirmation, and to gather some idea as to habits of life, Christian work, Bible-study, doctrinal views, knowledge of non-Christian faiths, etc., and include one or two simple but important queries as to the candidate's personal faith in Christ and call to the mission-field. The names of three referees are asked for, one at least of whom must be a clergyman and one a lady. When the referees have replied to a confidential letter sent them, and all the papers referring to the case have been sent in turn to three lady members of Committee, and to

three clerical interviewers, the candidate, if her case is considered hopeful, is invited up to London, hospitality being provided by C. M. S. friends. Each interviewer sees her alone, and has opportunity for a long, close talk, closing with prayer. The women interviewers naturally deal more with questions of character and temperament, the clergy with points of Scriptural knowledge, doctrine, and Churchmanship, but all seek humbly and in entire dependence upon the Divine Spirit to discern the presence or absence of the all-important spiritual qualification for the work. Each interviewer furnishes, subsequently, a more or less detailed report, and, as the interviewers differ as widely in temperament and mental method as do the candidates themselves, it will be seen that the Ladies' Candidates' Committee have before them, in addition to all the papers bearing upon the case, a six-sided view of the candidate. The Honorable Clerical Secretary, and his clerical colleague, who interviews every candidate who offers to the Society, take a leading part in subsequent deliberations, and our fortnightly meetings are generally attended by several of the busy C. M. S. secretaries, who come to strengthen us with their sympathy and support. I need not add that from first to last this work is steeped in prayer, for it is very sacred, and not to be lightly done.

5. It follows from the diversity among our candidates, and indeed from the diversity in the work abroad, that "training work should be full of wise individualism."

For this reason we prefer to use many means rather than one, however good. We sometimes send a candidate to reside in a clergyman's family that she may have theological reading with him, and take part in parochial work. Or we avail ourselves of one or two Church houses in poor city parishes, where our candidates may learn to put before the home heathen the same glad message which they desire to take to the heathen abroad. Of the four training-homes to which our women candidates are sent, only one is entirely our own, but we are in closest touch with the other three homes, and have good ground for every confidence in the wise and loyal co-operation of those at their head. It is needless here, I judge, to point out the fact that such training-homes aim at the development of natural faculties and characteristics, and at the formation of true habits of discipline without the use of undue and unhealthy restraint. A spirit of Christian gladness and fellowship will pervade the house, spiritual life will be deepened and yet encouraged to manifest itself in reverent expression, character will be shaped and chastened by the play of one individuality upon another, and faults, which unchecked would grow apace in the mission field, will be dealt with and conquered. As to the weekly routine, lectures and classes will be arranged to cover, as far as possible, the necessary area of Bible knowledge and doctrine; the Prayer Book—its history as bearing upon its meaning—will be carefully taught; technical instruction in homely house matters, in class singing, in nursing and simple surgery, and in the art of teaching, will be arranged for; lectures will be given on the mission-field, and full provision will be made for training in district visiting, in addressing factory girls, in conducting Mothers' Meetings, and in Sunday-school work, etc.

An infinite variety of training is possible within these lines. The head of such a home will carefully adjust the proportion of lectures and practical work to the condition of each candidate; she will confer with the secretaries or the Candidates' Committee as to any important modification, and may even advise the transfer of a candidate to entirely new surroundings in a parish, or a hospital, or in another training-home.

6. This again leads up to another principle on which I desire to touch: "Inter-course between the candidate and the missionary society is essential during training."

Never for a moment can we resign our solemn responsibility into other hands, no matter how capable. This close relationship formed with our candidates from the outset must be maintained. Among the lecturers in each London training-home C. M. S. secretaries are to be found. Full reports as to the progress of each candidate are laid before the Candidates' Committee at least once a term. Special interviews are arranged from time to time. The candidates know that in the lady who is Honorary Secretary of the Candidates' Committee they have a ready friend, and little groups of them are frequently to be found at afternoon tea in her room at the Church Missionary House. An invitation often comes for the candidate to spend from Saturday to Monday with some C. M. S. friend. Every term a social gathering is arranged at the C. M. House for all the women candidates, in order that they may meet the members of the Candidates' Committee and the C. M. S. secretaries, clerical and lay. After a practical address there is a social hour with afternoon tea, and a devotional address closes the afternoon. When the women candidates have been accepted as missionaries of the society, they are introduced to the committee of the C. M. S., and, after an address from a clerical friend, are commended to God in prayer.

Thus, ere our women missionaries go forth, strong bonds are forged between us and them, which, thank God, rarely break.

It would lie outside the limit of my allotted subject did I touch on the further questions of location or outfit, or of the efforts which we make to give our women missionaries, after their final acceptance, some adequate idea of the tests which await them in lands of darkness, and their need of the Holy Comforter in all His fulness and power.

The whole subject is pregnant with interest and importance.

May God, "only wise," guide us all aright in this work!

ALASKA.

THE BEGINNING OF WOMAN'S WORK AT KETCHIKAN.

MISS EDMOND, whom Bishop Rowe has placed at Ketchikan, writes from there on March 27th :

"I thank you very much for your letter and kind words of welcome. I am a Scotch-woman, and not afraid of hard work, which I found in plenty on my arrival in Ketchikan. Dr. Campbell had only Orrah, an Indian girl, to keep house for him; she is but fifteen, and has poor eyesight, suffering from cataract, so one could not expect much in the way of housekeeping from her. The house was horribly dirty, but I set to work and soon had things looking clean. I then did some mending for the doctor, and looked over poor Orrah's few things. I found she was very badly off, but thanks to the Rev. Mr. Church, of St. Luke's, Tacoma, I have all immediate wants supplied.

"Dr. Campbell has gone north. He went up to Skaguay to join Bishop Rowe,

about three weeks ago, so I am house-keeper and school-mistress. I teach four hours each day. I am helping the older ones with their Catechism, and they have got to the Commandments. This is to be a surprise to the Doctor on his return. I have three girls who understand and can speak English, also two boys. The highest in school are only in third reader, and most of them are busy over the charts. Poor things! they look half clad, but it would not be much good to get clothing for them before next fall, as they drop off now, going with their parents fishing. They like singing, and all join in; although they cannot sing the words, they hum and keep time. 'Onward, Christian soldiers,' is a favorite. Orrah sings out and another little girl almost too loud, but it encourages the others, and on the whole we do well. They have given me an Indian name, hard to spell, Orrah tells me it means 'Silver-eyed Mother.'

"I make them work, fetch wood and clean the school-room. I put on a large boiler, and while they were at their studies, the other day, the water was getting hot. When ready for work, I gave four of the big girls brooms, and made them sweep. Then I gave them the hot suds, and they cleaned dirty marks off the walls, washed tables, and had a big scrub. The floor was the hardest. I sometimes made one rest, while I took her place; but pretty soon she would snatch the broom out of my hand, and go at it again. After we had finished our suds I made a boy bring salt water, it being nearest, and we rinsed the whole place. How they laughed over the whole performance!

"We don't get very much to eat except fish, potatoes and crackers. I wish I could bake bread, but my oven is a mere toy. I hope Dr. Campbell will get me a new cooking-stove, as I do enjoy good bread. My kitchen stove is broken somewhere, and the smoke is so bad that I have had to cook in the sitting-room on an air-tight stove. I place a flat lid on

top, and so can fry, while on one side is my coffee-pot, on the other the potatoes. But touch them, and off they go. Orrah upset the potatoes last night just as they began to boil, which was rather trying, as we were hungry and short of water.

"I got badly frightened last Friday. Our house caught fire. I opened the window and called 'Fire! Fire! Bring water!' and soon the house was full of big strong men with buckets, tubs, and dish-pans. I quickly got my clothes together, while Orrah, in true Indian fashion, looked after her blankets; mine she tried to pitch out of the window. The men worked hard, and soon extinguished the flames. How I did shiver and shake after it was over! Everything was soaked and blackened, and so cheerless. How thankful I am the house didn't burn! I have not got over the fright yet. Orrah can see the stars and big trees from her bed, but we are to have it all shingled to-morrow morning.

"I hope I have pictured our life in Ketchikan clearly. I have done my best."

GEORGIA.

A NEW DEPARTURE IN OUR COLORED WORK.

THE following letter from the Bishop of Georgia describes a most interesting work lately begun in that diocese, a work not unlike that which the Bible-women in Japan have been carrying on for many years, and those in China are now entering upon, which the Sisters of the Holy Nativity do in the Diocese of Fond du Lac, and the Sisters of St. Mary in the mountains of Tennessee, which deaconesses are now beginning, and lay-women have long engaged in among the Indians and poor ignorant white people of our land.

The interest of the Auxiliary is asked for this and all such kindred work, which has a peculiar claim upon the sympathy and help of the women of the Church, and which, in this particular instance, Bishop Nelson says, "touches the core of the need. He writes on April 14th:

"I called the attention of the Missionary Council and of the Woman's Auxil-

iary at the meeting in Cincinnati to the great need in the South of utilizing among the Negroes the methods which are employed in the mission fields abroad, and also, if I am not mistaken, in some of the missions in the West; namely, the appointment of Bible-women or women workers to go in and out among the homes of the people, with a view to ameliorating conditions at the source. I have made a practical beginning as a venture of faith by appointing Sister Mary Frances, of our Diocesan Order, to do this particular work. The form of our tentative efforts has been meetings for women wherever she could secure a place, instructing them by lectures and addresses adapted to their comprehension on the subjects which affect intimately the home life, such as the meaning of home, the training of children, dietary, dress, habits, apartments, conduct on the street, and the like, all infused with the spirit of Christianity, but without any attempt at proselytism.

The addresses have been delivered in churches, meeting-houses, school-houses, homes and institutions, among all denominations, and with very satisfactory results in most cases. Beginning in Atlanta last August, Sister Mary gave addresses in churches, twenty-five; homes, eleven; a total of thirty-six, with an aggregate attendance of 991, and an average of twenty-seven. - The series included nine addresses. Transferred to Savannah in December, she gave addresses in churches, thirty; halls, twelve; homes, ten; a total of fifty-two, with an aggregate attendance of 1,690, an average of thirty-two. She gave a series of addresses at Beech Institute and Thunderbolt, a suburb, and in East Savannah. In early March I transferred her to St. Simon's Island, where she is doing the same work most satisfactorily. This round which she is now making is for the purpose of testing the interest and sounding the prospects of success in this department. I feel that the results amply justify the plan proposed, and my next step shall be as rapidly as possible to place women permanently in this work, in our large centres of Colored population. To do so, of course, involves an outlay for which I am not in the least prepared. I feel convinced that if the Woman's Auxiliary is apprised of my efforts and has some evidence of success in the venture, I shall receive cordial and continuous support. This work, in my judgment, is getting down to the very basis of life, and is worth more than preaching, educational, or Sunday-school work, which, in comparison, may be regarded as scratching the surface.

"I append a few lines from several letters which I have received from Savannah, indicating the appreciation of what Sister Mary has done. For instance, one correspondent writes :

"I have been very much interested in attending nearly all of Sister Mary's lectures to the Colored people of this city, and I cannot refrain from expressing to you, as the Bishop who sent her here, my appreciation of her beautiful work and my thanks in behalf of Savannah for her stay among us, which was all too short. I am not an Episcopalian

myself, but I am glad you and your Church are so liberal and far-seeing."

"I think there is no other form of missionary work so fundamental and far-reaching as this which Sister Mary has been doing, in undertaking to purify and make better their homes, to give them higher ideas of family life, and to raise the standard of morality. Her lectures have been given on fifty different occasions here in our city, and have had an aggregate attendance of nearly 1,700 women. This does not include the talks she has given to children and others. These lectures, which are charmingly written, are very interesting and entertaining, as well as practical and instructive. I know from what I have heard these Colored women say to each other, and from the changes in their homes, that these talks of Sister Mary's have been wonderfully helpful and inspiring to them,' and much else in the same vein.

"Again, 'We cannot better protect ourselves against this dangerous element in society, the immoral Negro, than to make him more moral, and the quickest way to bring this about is to help the wives and mothers of the race to recognize the sacredness of the home and family life, and this is just what Sister Mary is accomplishing every time she gives one of her lectures.'

"The following is taken from a series of resolutions passed by a joint committee of the Colored people of the town of Warsaw or Thunderbolt, near Savannah :

"WHEREAS, Sister Mary has from time to time met us in our meetings, to talk with us about bettering our home surroundings, and also visited us in our homes, giving us other helpful advice and profitable suggestions; and

"WHEREAS, We have all been greatly benefited and much encouraged by her talks and visitations ;

"Resolved, therefore, in mass meeting assembled, That we express, by vote, our hearty appreciation of her labors among us and of those who have sent her out on her mission among our people.

"Resolved, further, That we wish her God-speed, health, and strength to con-

tinue her mission, hoping that she may be able to come to us again.'

"Numerously signed.

"The following explains itself :

"BISHOP NELSON, D.D. :

"*Dear Sir*—We, the undersigned ministers of Colored churches in this city (Savannah), realizing the fact that in order to make Christians of people the principles of Christianity must be taught in the homes. We have had the delightful pleasure of listening to the course of lectures at the Beech Institute and at our different churches during this winter, on Christianity in the home. We appreciate these lectures highly, and believe that they will result in great good among our people. Please accept our sincere thanks for the labors of Sister Mary.

"Respectfully yours.'

"Signed by nine Colored ministers of various denominations—Methodists, Baptists, Presbyterians, etc.

"Nothing more is necessary to indicate that the work is appreciated. It is my earnest hope and desire that the information herewith furnished will be received with a degree of enthusiasm which will express itself in practical sympathy. I cannot but feel that if this method is pur-

sued, we shall have the richest and most lasting gains to which we could aspire in this field."

We add to Bishop Nelson's letter a few words from Sister Mary Frances, written from St. Simon's island, on April 15th:

"My stay in each place is hardly long enough for me to see much fruit among these people, but if I can only make them feel dissatisfied with their present way of living, and inspire them with the wish to do better, the way will be made easier for the workers whom the Bishop hopes to locate permanently as soon as he can get the necessary means.

"You would be amused at some of my audiences. Last night the talk was on husbands and wives, and several times my voice was drowned in the chorus of approval as to the recital of the duties of each: 'Dat so!' 'You sure say truth,' etc.

"I encourage them to make remarks after I have finished, as it impresses better what I have said, and helps me to understand their character. Remember this work in your prayers, that these poor souls may be brought nearer to Christ. With many their religion is but little more than animal excitement."

FINANCIAL.

Offerings are asked to sustain missions in twenty-two missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,478 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from March 1st, to April 1st, 1898 :

ALABAMA—\$10.00			
<i>Anniston</i> —Grace, General.....	10 00	<i>Milford</i> —Church of the Good Shepherd, Colored.....	2 95
ALBANY—\$158.91		<i>Philipsburgh</i> —St. Paul's, Domestic and Foreign.....	3 73
<i>Albany</i> —Grace, Junior Aux., for salary of Miss Babcock, Japan.....	2 00	<i>Pittston (West)</i> —Trinity Church, Colored Reading—St. Luke's Chapel, Domestic....	1 00
<i>Amsterdam</i> —St. Anne's, Daughters of the King, Wo. Aux., Sp. for Bishop A. Leonard, Nevada and Utah, for salaries of women missionaries, \$2; Sp. for Bishop Kendrick, New Mexico and Arizona, for salaries of women missionaries, \$2.50; Sp. for Miss Carter, Minnesota, for lace-teacher, \$2.50.....	7 00	<i>Scranton</i> —St. Luke's, Junior Aux., Sp. for support of cot, St. Mary's Orphanage, Shanghai, China.....	20 00
<i>Burnt Hills</i> —Calvary, Wo. Aux., Sp. for Bishop Holly, Haiti, \$5; Sp. for Bishop McKim, Japan, \$5; Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$1; Sp. for Miss Higgins, Cape Mount, Africa, \$1.....	12 00	<i>Williamsport</i> —Christ Church, General....	34 75
<i>Johnstown</i> —St. John's, Wo. Aux., for salary of Miss MacRae, China, \$3; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$2; Sp. for Bishop Morrison, Duluth, \$2; Sp. for Bishop Garrett, Dallas, \$2; Sp. for Bishop Cheshire, Asheville, \$2; Sp. for Bishop Graves, The Platte, \$1; Sp. for Bishop Gray, Southern Florida, \$1; Sp. for Bishop Brewer, Montana, for Mrs. Morrow, \$1; Sp. for Bishop A. Leonard, Nevada and Utah, for salaries of women missionaries, \$1.....	15 00	<i>Trinity Church, Foreign.....</i>	9 55
<i>Morris</i> —Zion, Wo. Aux., for Elizabeth Bunn Memorial Hospital, China, \$1; Sp. for Bishop Morrison, North Dakota, \$3.....	4 00	<i>Miscellaneous</i> —Branch Wo. Aux., for "Bishop Rulison" scholarship, Bishop Rowe's School, Alaska, \$100; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50.....	150 00
<i>Port Henry</i> —Christ Church S. S., Domestic, 60 cts.; Foreign, 47 cts.....	1 07	CHICAGO—\$83.66	
<i>Troy</i> —St. Paul's, Sp. for Bishop Morrison, Duluth, \$100; Sp. for Bishop Hare, South Dakota, for his Indian chapel, \$11.....	111 00	<i>Chicago</i> —Epiphany S. S., Miss Robins's class, for China.....	1 11
<i>Miscellaneous</i> —Branch Wo. Aux., General	6 84	<i>Church of the Redeemer, Foreign.....</i>	3 00
CENTRAL PENNSYLVANIA—\$411.75		<i>St. Peter's, General.....</i>	60 83
<i>Coudersport</i> —Christ Church and Chapter of St. Andrew's Brotherhood, Colored.	3 75	<i>Trinity Church, Colored.....</i>	18 72
<i>Drifton</i> —St. James's, Domestic.....	105 15	COLORADO—\$7.95	
<i>Honesdale</i> —Grace, Domestic, \$10; Foreign, \$10.....	20 00	<i>Colorado Springs</i> —Grace, Foreign.....	7 95
<i>Mauch Chunk</i> —St. Mark's, Foreign.....	58 87	CONNECTICUT—\$477.11	
		<i>Hartford</i> —Christ Church, Domestic, \$89.55; Foreign, \$107.60; Sp. for Rev. E. N. Joyner, South Carolina, \$1; Sp. for Mrs. Buford, Southern Virginia, \$1.....	199 15
		<i>Church of the Good Shepherd, Foreign..</i>	68 00
		<i>Trinity Church, Domestic, \$19.52; Indian, \$13.87; Colored, \$17.02; Foreign, \$26.67; Sp. for Brazil, \$18.27.....</i>	94 85
		<i>New Milford</i> —St. John's S. S., Foreign....	6 05
		<i>Fine Meadow</i> —St. John's, General.....	4 21
		<i>Riverside</i> —St. Paul's, Sp. for Rev. J. J. Perry's work among Colored people, Brunswick, Georgia.....	25 00
		<i>Riverton</i> —St. Paul's, General.....	3 09
		<i>Stamford</i> —St. Andrew's, Domestic.....	71 76
		<i>Stratford</i> —"A Friend," through Rev. C. I. Potter, Sp. for Mrs. Hooker's Orphanage, Mexico.....	5 00
		DALLAS—\$30.00	
		<i>Fort Worth</i> —St. Andrew's S. S., Sp. for St. Mary's Orphanage, Shanghai, China....	30 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ACKNOWLEDGMENTS.

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DELAWARE—\$156.38

<i>Highlands</i> —Immanuel Church, for Japan, \$12.40; Sp. for Rev. Mr. Page, Japan, \$24.....	36 40
<i>Wilmington</i> —Trinity Church, Domestic, \$45.48; Foreign, \$25.88.....	71 36
United Missionary service in Trinity Church, Sp. for Duluth.....	23 62
<i>Miscellaneous</i> —Mexican Aid Association for Rev. Henry Forrester's salary, Mexico.....	25 00

EAST CAROLINA—\$17.36

<i>Edenton</i> —St. Paul's, Wo. Aux., Mite-boxes, General.....	12 36
<i>Fayetteville</i> —St. John's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00

EASTON—\$48.42

<i>Dorchester Co. (Cambridge)</i> —Christ Church, Foreign, \$7.33; General, \$7.33.....	14 66
<i>Kent Co. (Massey)</i> —North Kent Parish, General.....	3 36
<i>Talbot Co. (Easton)</i> —Christ Church, Foreign.....	30 40

FLORIDA—\$7.96

<i>St. Augustine</i> —Trinity Parish, Domestic and Foreign.....	7 96
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FOND DU LAC—\$5.00

<i>Fond du Lac</i> —St. Paul's Cathedral, "A Member," General.....	5 00
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GEORGIA—\$87.02

<i>Athens</i> —Emmanuel Church, General.....	7 02
<i>Savannah</i> —Christ Church, for "Bishop Elliott" scholarship, Boone School, Wuchang, China, \$40; Isabel C. Habersham" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	80 00

INDIANA—\$50.00

<i>Indianapolis</i> —Christ Church, Domestic, \$27.50; Foreign, \$22.50.....	50 00
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IOWA—\$4.50

<i>Council Bluffs</i> —St. Paul's, St. Agnes's Guild, Domestic, \$2.25; Foreign, \$2.25.....	4 50
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KANSAS—\$3.57

<i>Chetopa</i> —St. Paul's, General.....	3 57
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KENTUCKY—\$19.25

<i>Elizabethtown</i> —Christ Church, General.....	1 50
<i>Louisville</i> —All Saints' Chapel S. S., General.....	4 00
<i>Owensboro</i> —Trinity Church, General.....	3 20
<i>Paducah</i> —Grace, Sp. for Brazil.....	7 00
<i>Shelbyville</i> —St. James's, General.....	3 55

LEXINGTON—\$11.00

<i>Covington</i> —Trinity Church, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00
<i>Frankfort</i> —Ascension, Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	1 00
Miss Elizabeth Smith, General.....	5 00

LONG ISLAND—\$578.25

<i>Brooklyn (Bay Ridge)</i> —Christ Church, Domestic and Foreign.....	34 52
Church Charity Foundation, "A Friend," for China, \$25; Sp. for Rev. S. C. Partridge, for his work, China, \$25.....	50 00
(<i>E. D.</i>)—Christ Church, Wo. Aux., Sp. for scholarship in Shoshone Indian School, Shoshone Agency, Wyoming.....	10 00
Epiphany, Wo. Aux., General.....	10 00
Church of the Redeemer, Domestic.....	5 00
St. Ann's, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	18 00

(<i>E. D.</i>)—St. Mark's, Domestic, \$17.59; Foreign, \$5.86.....	23 45
St. Matthew's, Wo. Aux., General.....	13 60
Arthur L. Brown, for China.....	5 00
<i>Garden City</i> —Cathedral of the Incarnation, Colored.....	15 92
<i>Great Neck</i> —All Saints', Colored.....	152 00
<i>Jamaica</i> —Grace, Wo. Aux., Sp. for scholarship in Shoshone Indian School, Shoshone Agency, Wyoming.....	50 00
<i>Newton</i> —St. James's, Foreign.....	60 79
<i>Rockaway</i> —Trinity Church, Domestic.....	26 29
<i>Sag Harbor</i> —Christ Church, Colored, \$3.98; Foreign, \$2.70.....	6 68
<i>Miscellaneous</i> —"D," Domestic, \$5; Foreign, \$5.....	10 00
Branch Wo. Aux., Sp. for lace-teacher in Minnesota.....	87 00

LOS ANGELES—\$64.50

<i>Coronado</i> —Christ Church, Colored.....	2 78
<i>Los Angeles</i> —St. John's, Domestic and Foreign, \$34.61; China, \$15.95.....	50 56
<i>Redlands</i> —Trinity Church, General.....	11 16

LOUISIANA—\$5.00

<i>Thibodaux</i> —St. John's, General.....	5 00
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MAINE—\$24.50

<i>Portland</i> —St. Luke's Cathedral, General..	24 50
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MARYLAND—\$464.95

<i>Baltimore</i> —Emmanuel Church, Wo. Aux., Domestic, \$150; Foreign, \$125.....	275 00
Grace, Wo. Aux., for salary of Miss Besie Johnston, St. Paul's School, South Dakota, \$15; for the Medical School, Shanghai, China, \$5.....	20 00
Memorial Church of the Holy Comforter, Colored, \$2.03; Foreign, \$6.90.....	8 93
Church of the Messiah, Domestic, \$19; Foreign, \$19.84.....	38 84
(<i>Avalon</i>)—St. Paul's Chapel S. S., Sp. for Navajo Indian Missions.....	2 75
Mrs. E. P. Knapp, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	24 00
"A Friend," Wo. Aux., Domestic, \$5; Indian, \$5; Foreign, \$5.....	15 00
<i>Baltimore Co. (Lutherville)</i> —Holy Comforter, General.....	6 67
(<i>Sparrow's Point</i>)—St. Matthew's S. S., General.....	2 00
<i>Harford Co. (Churchville)</i> —Holy Trinity Church, Colored.....	1 47
<i>Washington Co. (Hagerstown)</i> —St. John's, General.....	25 39
St. John's, "M. M.," General.....	4 00
(<i>Smithsburg</i>)—St. Anne's, General.....	5 00
<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., for school at Nara, Japan, \$6.50; for school at Cape Mount, Africa, \$6.50; Sp. for orphanage, Shanghai, China, \$6.50; Sp. for Colored kindergarten, Raleigh, North Carolina, \$8; Sp. for Miss Carter's lace-teachers, Minnesota, \$3.40.....	35 90

MASSACHUSETTS—\$4,236.58

<i>Boston</i> —Emmanuel Church, Domestic....	100 00
(<i>West Roxbury</i>)—Emmanuel Church, Domestic.....	31 28
Church of the Good Shepherd, Wo. Aux., Sp. for insurance dues Rev. T. S. Tyng, Japan.....	7 68
(<i>Roxbury</i>)—St. James's, Foreign.....	42 52
(<i>Charlestown</i>)—St. John's, Foreign, \$21.56; for salary of Rev. H. Forrester, Mexico, \$5.....	26 56
St. John Evangelist's, "A Member," Wo. Aux., Sp. for work of Rev. F. W. Wey, Waynesville, Asheville.....	1 00
(<i>Dorchester</i>)—St. Mary's, Domestic, \$39.38; Foreign, \$103.22.....	142 60
St. Stephen's, Wo. Aux., Sp. for Rev. J. S. Russell, Lawrenceville, Southern Virginia, \$10.50; "A Member," Wo. Aux., Sp. for "Elizabeth" crib, St. Mary's Orphanage, Shanghai, China, \$5.....	15 50

Trinity Church, for salary of a Chinese missionary, Rev. Mr. Woo, \$550; Foreign, \$2,201.07; Sp. for Rev. F. L. H. Pott, China, \$250; Wo. Aux., Sp. for Rev. F. W. Wey's work, Waynesville, Asheville, \$7; "A Member," Wo. Aux., for Miss Woodruff's stipend, Cape Mount, Africa, \$2; S. S. for salary of Rev. H. Forrester, Mexico, \$25; S. S., through Wo. Aux., for "Trinity" scholarship, St. John's School, South Dakota, \$60.....	3,095 07		
<i>Cambridge</i> —Christ Church, Foreign, \$38.02; for salary of Rev. H. Forrester, Mexico, \$5; "A Member," Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$1.....	44 02		
St. John's Memorial Chapel, for Domestic missions in the West, \$37.78; Wo. Aux., for "George Zabriskie Gray" scholarship, St. Paul's School, South Dakota, \$60; Indian, \$5; Sp. for work of Rev. F. W. Wey, Waynesville, Asheville, \$3; "A Member," through Wo. Aux., for Haiti, \$1.....	106 78		
St. Peter's, "A Member," Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China.....	2 00		
St. Philip's, Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma.....	1 50		
Mrs. K. K. Abbott, Sp. for Mr. Osuga's Orphanage, Japan.....	10 00		
<i>Clinton</i> —Church of the Good Shepherd, Wo. Aux., for Miss Woodruff's stipend, Cape Mount, Africa, \$5; Junior Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$2.....	7 00		
<i>Fitchburg</i> —Christ Church, "A Member," Wo. Aux., for Miss Woodruff's stipend, Cape Mount, Africa.....	5 00		
<i>Greenfield</i> —St. James's, Domestic, \$19.43; Foreign, \$6.85.....	26 28		
<i>Lawrence</i> —St. John's, Domestic, \$10; Foreign, \$5.....	15 00		
<i>Longwood</i> —Church of Our Saviour, Domestic (of which Mite-chest, \$5.67), \$85.66; Wo. Aux., for Miss Woodruff's stipend, Cape Mount, Africa, \$33.....	118 66		
<i>Medford</i> —Grace, Domestic and Foreign.....	30 40		
<i>Milford</i> —Trinity Church, Colored.....	3 32		
<i>New Bedford</i> —Grace, Junior Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China.....	2 00		
<i>Salem</i> —St. Peter's, General.....	95 79		
<i>Springfield</i> —Christ Church, "A Member," Sp. for Miss Thackara's work among Navajo Indians, for personal needs, \$100; Sp. for mission at Cape Mount, Africa, for personal needs, \$100; Sp. for Miss Muir, Athens, Greece, for personal needs, \$50.....	250 00		
St. Peter's, Wo. Aux., Sp. for Bishop Lowe's work, Alaska.....	4 00		
<i>Taunton</i> —St. Thomas's, Wo. Aux., for Haiti, \$8.62; Sp. for salary of Dr. Forsythe, Oklahoma, \$12.....	20 62		
<i>Wollast Heights</i> —St. Chrysostom's, Wo. Aux., Sp. for work of Rev. F. W. Wey, Waynesville, Asheville.....	2 00		
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for work of Rev. F. W. Wey, Waynesville, Asheville, \$2; offertory at anniversary, Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$3.....	5 00		
"Anna," through Wo. Aux., for "Cornelia" W. Bigelow scholarship, St. John's Mission, Cape Mount, Africa.....	25 00		
MICHIGAN—\$363.10			
<i>Ann Arbor</i> —St. Andrew's, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; Sp. for Dr. Driggs, Alaska, \$10; for Miss Bull's salary, Japan, \$10; Sp. for support of "Ann Arbor" St. Mary's Orphanage, Shanghai, China, \$20; for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5.....	55 00		
<i>Detroit</i> —Christ Church, Wo. Aux., for work in Alaska, \$20; Sp. for Diocese of Marquette, \$25; Sp. for Hoffman Hall, Tennessee, \$50; Sp. for Rowland Hall, Utah, \$20.....	115 00		
<i>Emmanuel Church</i> , Wo. Aux., for work in Alaska, \$5; Sp. for Rowland Hall, Utah, \$5; Sp. for Diocese of Marquette, \$5; for Miss Bull's salary, Japan, \$10; Sp. for Bishop Graves, China, 50 cts....	25 50		
St. Andrew's, "Three Members" Wo. Aux., Sp. for Bishop Talbot's Clergy Fund.....	3 00		
St. James's, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; Sp. Mrs. Frisbie, for Bishop Talbot's Clergy Fund, \$1....	11 00		
St. John's, Mrs. Collins, Wo. Aux., for work in Alaska, \$2; Sp. for Bishop Talbot's Clergy Fund, \$1.....	3 00		
St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$40; Miss F. G. Smith, for Miss Bull's salary, Japan, \$5.....	45 00		
St. Peter's, Wo. Aux., for work in Alaska <i>Flint</i> —St. Paul's, for work in Alaska, \$5; Sp. for Rowland Hall, Utah, \$5; Sp. for Hoffman Hall, Tennessee, \$15; for Miss Bull's salary, Japan, \$5; for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5.....	50 00		
<i>Grosse Isle</i> —Branch Wo. Aux., for work in Alaska, \$5; Sp. for Hoffman Hall, Tennessee, \$5; Sp. for Rowland Hall, Utah, \$5; Sp. for Diocese of Marquette, \$2 50.....	17 50		
<i>Ypsilanti</i> —St. Luke's, Wo. Aux., for Miss Bull's salary, Japan, \$5; for "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5.....	10 00		
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	23 10		
MILWAUKEE—\$100.00			
<i>Milwaukee</i> —St. Paul's, General.....	100 00		
MINNESOTA—\$125.30			
<i>Faribault</i> —St. Mary's Hall, Sp. for Mr. Osuga, Japan.....	25 00		
<i>Lake City</i> —St. Mark's, General.....	10 00		
<i>Rochester</i> —Calvary, General.....	18 80		
<i>St. Paul</i> —St. John Evangelist's, Domestic, \$25; Colored, \$21.50; Foreign, \$25.....	71 50		
MISSISSIPPI—\$7.50			
<i>Holly Springs</i> —Christ Church, Wo. Aux., General.....	2 00		
<i>Magnolia</i> —Church of the Redeemer, General.....	2 50		
<i>Summit</i> —Christ Church, General.....	3 00		
MISSOURI—\$24.42			
<i>Hannibal</i> —Trinity Church, Foreign.....	4 42		
<i>St. Louis</i> —Holy Communion, Foreign.....	10 00		
Trinity Church, "A Member," Domestic, \$5; Foreign, \$5.....	10 00		
NEWARK—\$844.37			
<i>Montclair</i> —St. Luke's, Foreign, \$160.24; "A Member" Wo. Aux., for "Charlotte Boynton Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$50; for "J. R. W. S." scholarship, High School, Cuttington, Africa, \$40; for "Bertha" scholarship, St. John's School, South Dakota, \$60.....	310 24		
<i>Morristown</i> —St. Peter's, Domestic and Foreign, \$190.43; Colored, \$31.15.....	221 58		
<i>Newark</i> —St. Thomas's, General.....	21 49		
<i>Orange (West)</i> —St. Mark's S. S., Lenten Offering, 1897, General.....	48 06		
(East)—Ella Andrews, Domestic and Foreign.....	2 00		
<i>Miscellaneous</i> —Branch Wo. Aux., for Bible-readers, Japan, \$100; for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical			

School, Tokyo, Japan, \$31; Sp. for "Julia Starkey" scholarship, Mexico, \$80; "A Member." Sp. for Bishop Rowe, Alaska, \$10; Babies' Branch, Sp. for St. Mary's Orphanage, Shanghai, China, \$10; for Cape Mount, Africa, \$10.....	241 00
NEW HAMPSHIRE—\$187.63	
Concord—St. Paul's School, Domestic, \$40; Foreign, \$40.....	80 00
Keene—St. James's, Wo. Aux., General, \$12.70; Sp. for Foreign Missionaries' Insurance Fund, \$3.....	15 70
Nashua—Church of the Good Shepherd, Domestic, \$43.44; Foreign, \$37.49.....	80 93
Sanbornville—St. John Baptist, Domestic and Foreign.....	11 00
NEW JERSEY—\$456.13	
Beverly—St. Stephen's S. S., Domestic, \$14; Indian, \$7.44; Colored, \$7.02; Foreign, \$14.75; Mexico, \$9.34.....	52 55
Bridgeton—St. Andrew's, Foreign.....	2 00
Burlington—St. Mary's, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....	5 00
Burlington Co.—Missions, under care of Rev. P. W. Stryker, through Wo. Aux., Sp. for salary of Kimura San, Japan.....	3 00
Camden—St. Paul's, Wo. Aux., for support of Chinese Bible-women, \$12; Sp. for "Dr. S. A. Tidball" scholarship, Brazil, \$40.....	52 00
Wo. Aux., Sp. for Miss Sybil Carter's Indian work, Minnesota.....	30 00
Cranford—Trinity Church, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, \$5; Sp. for support of Kimura San, Japan, \$5.....	10 00
Elizabeth—Christ Church, Wo. Aux., Sp. for stipend of Kimura San, Japan.....	5 00
St. John's S. S., for "Rev. S. A. Clark Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$40; Wo. Aux., Sp. for salary of lace-teacher, Minnesota, \$5; Woman's Foreign Aid Committee, Sp. for "Margaret Brewster" scholarship in Mr. Osuga's Orphanage, Japan, \$24.....	69 00
Moorestown—Trinity Church, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan, \$2; Sp. for Kimura San, Japan, \$5.....	7 00
New Brunswick—Christ Church, Foreign.....	50 55
Salem—St. John's, Foreign.....	43 75
South Amboy—Christ Church, Domestic, \$13.79; Colored, 25 cts.; Foreign, \$15.53; General, \$1.75; S. S., Missionary League, for China, \$1.69.....	33 01
Trenton—Christ Church, Foreign.....	5 00
Trinity Church, Domestic, \$35.14; Foreign, \$37.13.....	72 27
Westfield—St. Paul's, Wo. Aux., Sp. for stipend of Kimura San, Japan.....	5 00
Miscellaneous—Wo. Aux., Sp. for Miss Sybil Carter's Indian work, Minnesota.....	11 00
NEW YORK—\$9,082.36	
Beechwood—St. Mary's, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
Edgewater—St. Paul's, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	10 00
Hyde Park—St. James's, Wo. Aux., Foreign.....	25 00
Irrington—St. Barnabas's, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	35 00
Monticello—Mrs. M. V. Z. Cady, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	5 00
Newburgh—St. George's, Wo. Aux., for "St. George" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
New Rochelle—Trinity Church, Wo. Aux., for Science Hall, St. John's College, Shanghai, China.....	35 00
New York—All Angels', "A Member," Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	8 00
Calvary, Domestic, \$600; Foreign, \$600; through Niobrara League, for "Loving Heart" scholarship, St. Elizabeth's School, South Dakota, \$5; for salary of a teacher, St. John's School, South Dakota, \$25; Wo. Aux., Foreign Missionary Committee, for Rosa Sayres Memorial School Fund, China, \$50; for Mrs. Hwang, Bible-woman, Shanghai, China, \$50.....	1,330 00
Calvary Chapel, Domestic, \$9.25; Foreign, \$6.17.....	15 42
Christ Church, Wo. Aux., Sp. for Rev. Mr. Spurr, Moundsville, West Virginia, for hospital, \$15; toward two scholarships, \$41; Sp. toward two scholarships in St. Margaret's School, Boise City, Idaho, \$50. Sp. for Miss Sybil Carter, toward salary of lace-teacher, Minnesota, \$12; Sp. for Jane Bohlen School Building Fund, China, \$20; Sp. for Science Hall, St. John's College, Shanghai, China, \$150; for salary of Miss Mosher, China, \$25.....	413 00
Grace, through Niobrara League, for salary of teacher, South Dakota, \$210; Mrs. Samuel Wetmore, through Niobrara League, for "Wyatt" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., "A Thank-offering," for "William R. Huntington" scholarship, St. Mary's Hall, Shanghai, China, \$12.50.....	282 50
Heavenly Rest, Mrs. Frederic Gallatin, Domestic, \$200; Foreign, \$200; Sp. for Bishop Talbot's Cathedral, Wyoming, \$100; Junior Department, Sp. for Science Hall, St. John's College, Shanghai, China, \$1.....	501 00
Heavenly Rest Chapel, Daughters of the King, for "Heavenly Rest" scholarship, Jane Bohlen Memorial School, Wuchang, China.....	15 00
Incarnation, \$1,392.39; through Niobrara League, for "Charles Easton" scholarship, St. Mary's School, South Dakota, \$60.....	1,452 39
(Kingsbridge)—Mediator, Domestic.....	22 81
St. Bartholomew's, Foreign (additional).	250 00
St. George's, Missionary Society, through Niobrara League, for "St. George's" scholarship, St. Mary's School, South Dakota, \$60; Sp. for "Sherman Coolidge" scholarship, Bishop Talbot's School, Wyoming, \$40; Wo. Aux., Sp. for Clergy Fund, Wyoming and Idaho, \$200; Sp. for scholarship, St. Mary's School, Dallas, Texas, \$75; Missionary Society, Wo. Aux., for salary of teacher, Cape Mount, Africa, \$200; Sp. for Science Hall, St. John's College, Shanghai, China, \$55.....	680 00
St. James's, Domestic, \$250; Foreign, \$250; Sp. for Bishop Wells, Spokane, \$461.46.....	961 46
St. John's Chapel, Foreign.....	32 00
St. John Evangelist's, "A Member," Wo. Aux., for Japan.....	10 00
St. Luke's, Domestic and Foreign.....	60 00
St. Luke's Chapel, Foreign.....	20 00
St. Luke's Hospital, General.....	22 75
St. Mark's Chapel, Foreign.....	8 60
St. Mary's Chapter, Brotherhood St. Andrew, Domestic.....	3 50
St. Michael's, General.....	1 85
St. Thomas's, Young Woman's Missionary Society, for "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60; Woman's Missionary Association, Wo. Aux., Foreign Committee, for teacher's salary, Cape Mount, Africa, \$100.....	160 00
Transfiguration, Mrs. Edw. J. Brown, Domestic, \$25; Foreign, \$25; Wo. Aux., Sp. for Domestic Contingent Fund, \$2.....	52 00
Trinity Church, Domestic, \$10; Foreign, \$110.94.....	120 94
Trinity Chapel, for China and Africa,	

\$912.36; through Niobrara League, for Miss Francis's salary, South Dakota, \$52.....	964 36	Glen Riddle—Calvary S. S., Indian Hope Association, Indian.....	20 00
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	20 00	Ithan—Chapel, Domestic and Foreign.....	5 18
"Anonymous," Wo. Aux., Mite-box, Colored.....	5 09	Lower Merion (Bryn Mawr)—Church of the Redeemer, Foreign, \$107.60; Sp. for Brazil, \$20.....	127 60
"A Member," Wo. Aux., General.....	1 00	Philadelphia (Germantown)—Calvary, Domestic, \$183; Indian Hope Association, Indian, \$2.78.....	185 78
Augustus L. Clarkson, General.....	50 00	Calvary Monumental, Indian Hope Association, Indian.....	4 00
Clarence M. Hyde, for Rev. Mr. Forrester's salary, Mexico.....	200 00	Covenant, Indian Hope Association, Indian.....	26 00
"Thank-offering, W.," Sp. for Bishop Wells, Spokane.....	200 00	Epiphany, Foreign, \$143.02; Indian Hope Association, Indian, \$53.....	196 02
Mrs. George Zabriskie Gray, for Rev. Mr. Forrester's salary, Mexico.....	100 00	Holy Trinity Church, Indian Hope Association, Indian.....	103 00
Miss Mary M. Collins, for "Bishop Bedell" scholarship, St. John's School, South Dakota.....	60 00	Holy Trinity Church, Woman's Bible-class, Sp. for Archdeacon Johnston, Wyoming.....	6 00
"Willing Hearts," through Wo. Aux., for "Maria R. Brierley No. 2" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Church of the Messiah S. S., Sp. for Rev. Kishiro Hayakawa, Aomori, Japan.....	5 09
"Cash," Domestic and Foreign.....	300 00	Protestant Episcopal Hospital, Elizabeth Wheeler Bible-class, for China.....	6 00
Branch Wo. Aux., Foreign Committee, "Anonymous," Sp. for rebuilding Jane Bohlen School, Wuchang, China, \$2; offering at Bishop's meeting, Lent, 1897, Sp. for rebuilding Jane Bohlen School, Wuchang, China, \$4.50.....	6 50	Church of the Redeemer, Domestic.....	11 00
Miss Mary E. Robert, Domestic, \$30; Foreign, \$30.....	60 00	St. Andrew's, Indian Hope Association, Indian.....	2 00
Mrs. Percy R. Pyne, for Mexico.....	50 00	(West)—St. Andrew's, Indian Hope Association, Indian.....	10 00
"A Friend," Sp. for Rev. Mr. Dooman's personal benefit, Japan.....	200 00	St. Asaph's, Sp. for Bishop of Duluth.....	102 63
"E. G. L.," Domestic.....	2 00	St. James's, for salary of Rev. H. Forrester, Mexico, \$50; Indian Hope Association, Indian, \$10.....	60 00
Capt. A. T. Mahan, General.....	50 00	St. Luke's, Indian Hope Association, for "St. Luke's" scholarship, St. Elizabeth's School, South Dakota.....	60 00
General Theological Seminary, "A Student," for Alaska.....	1 00	(West)—St. Mary's, Indian Hope Association, Indian.....	3 50
Mrs. M. A. C. Preston, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	5 00	St. Matthew's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	9 00
Nyack—Grace, General.....	21 30	(Germantown)—St. Michael's, Indian Hope Association, Indian, \$5; St. Margaret's Guild, for "St. Andrew's" scholarship, St. John's School, South Dakota, \$60.....	65 00
Rye—Christ Church, Wo. Aux., Sp. for Rowland Hall, Utah.....	20 00	(Chestnut Hill)—St. Paul's, Indian Hope Association, Indian.....	35 00
Yonkers—St. Andrew's, Wo. Aux., Sp. for "St. Andrew's" scholarship, St. Margaret's School, Idaho, \$40; Woman's Missionary Society, through Niobrara League, Sp. for Miss Thackara, for Navajo Hospital, Arizona, \$25.....	65 00	St. Peter's, Domestic, \$200; Indian Hope Association, Indian, \$29; through Wo. Aux., Sp. for scholarship, St. Augustine's School, Raleigh, North Carolina, \$20.....	249 00
St. John's, Junior Aux., through Niobrara League, for "Loving Heart" scholarship, St. Elizabeth's School, South Dakota.....	10 35	(Germantown)—St. Peter's, Young Woman's Chapter, through Junior Aux., Sp. for organ for Kimura San, Japan, \$10; S. S., Junior Aux., Indian Hope Association, for "H. H. Houston" scholarship, St. Mary's School, South Dakota, \$60.....	70 00
Swedish Mission, General.....	57 93	St. Simeon's S. S., Junior Aux., Sp. for Bishop of Duluth.....	21 50
Miscellaneous—Junior Department, Foreign.....	54 61	St. Stephen's, Domestic, \$223.18; Indian Hope Association, Indian, \$52.....	275 13
Staten Island Branch, Junior Aux., Sp. for Jane Bohlen School Building Fund, China, \$40; Sp. for Science Hall, St. John's College, Shanghai, China, \$5.....	45 00	(West)—Church of the Saviour, Indian Hope Association, Indian.....	25 00
NORTH CAROLINA—\$33.81		(Oxford)—Trinity Church, Domestic, \$159.25; Africa, \$159.25; Wo. Aux., General, \$20.30.....	338 80
Hillsboro—St. Matthew's, Foreign.....	6 00	"A Friend," Sp. for Brazil.....	100 00
Greensboro—St. Barnabas's, Foreign.....	4 21	Miss Rebecca Cox, Sp. for Miss Muir, Greece, for children of Greek school.....	100 00
Pittsboro—St. Bartholomew's, Colored.....	3 60	Rev. A. L. Elwyn, for "M. M. E." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota.....	15 00
Raleigh—St. Mary's School, Wo. Aux., for "Aldert Smedes" scholarship, St. Mary's Hall, Shanghai, China.....	20 00	Miss Stille's Bible-class, through Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	10 00
OHIO—\$243.44		P. A. Fuet, General.....	3 65
Cleveland—Trinity Cathedral, Foreign (of which "A Thank-offering," \$5).....	178 87	Radnor—St. Martin's, Domestic, \$31.83; Foreign, \$20.84.....	52 67
Fremont—St. Paul's, General.....	28 00	Upper Providence—St. Paul's S. S., General.....	4 35
Gambier—Church of the Holy Spirit, Colored.....	9 59	Wayne—St. Mary's, Indian Hope Association, Indian.....	3 00
Mount Vernon—St. Paul's, Domestic and Foreign.....	8 57	West Whiteland—St. Paul's, Indian Hope Association, Indian.....	2 00
Sandusky—Calvary, for salary of Rev. H. Forrester, Mexico.....	3 78	Miscellaneous—Branch Wo. Aux., Domestic Committee, for salaries of women workers in Alaska.....	50 00
Youngstown—St. John's, General.....	14 63	Branch Wo. Aux., Foreign Committee,	
OREGON—\$16.45			
Portland—St. Matthew's Chapel, General. Miscellaneous—Branch Wo. Aux., for woman's work in China.....	11 45		
PENNSYLVANIA—\$3,261.11			
Conshohocken—Calvary, Sp. for Bishop of Duluth.....	11 21		

for "Bishop Stevens" (Divinity) scholarship, St. John's College, Shanghai, China, \$100; "Dr. Twing Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$100; "Bishop Whitaker" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; for support of Kihana, in St. Paul's College, Tokyo, Japan, \$40; for "Francesca" scholarship, High School, Cuttington, Africa, \$40; for salary of Miss Higgins, Africa, \$20; for salary of Miss Babcock, Japan, \$100; toward salary of Priest desired at Cape Mount, Africa, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$32; Sp. for Rev. L. L. Kinsolving, Brazil, \$25; Sp. for scholarship in Mrs. Hooker's Orphanage, Mexico, \$80; for Bishop McKim's work, Japan, \$20; for St. Margaret's School, Japan, \$25; Sp. for Science Hall, St. John's College, Shanghai, China, \$30; for "Anna M. Stevens" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for Mrs. Hooker "Memorial School" scholarship, Mexico, \$50; for "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, Japan, \$50; "Julia C. Emery" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$40; "Richard Newton" scholarship, High School, Cuttington, Africa, \$40; St. John's School, Cape Mount, Africa, \$5; Sp. for Bishop Ferguson, for Rescue work, Africa, \$5; "Thank-offering," through Foreign Committee, Pennsylvania Branch Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$10	887 00
PITTSBURGH—\$90.50	
Brownsville—Christ Church, Domestic, \$10; Indian, \$10; Colored, \$10; Foreign, \$10	40 00
Kittanning—St. Paul's, Foreign.....	28 50
Pittsburgh—Grace, Domestic, \$5; Foreign, \$5.....	10 00
Uniontown—St. Peter's, Domestic, \$11; S. S., for Africa, \$1.....	12 00
QUINCY—\$38.96	
Peoria—St. Andrew's, General.....	6 21
J. A. and N. Dickinson, Domestic and Foreign.....	2 00
Quincy—Branch Wo. Aux., Sp. for Briarley Memorial buildings, Cape Palmas, Africa.....	23 00
Rock Island—Missionary Guild, General...	7 75
RHODE ISLAND—\$105.00	
Bristol—St. Michael's, Foreign.....	80 00
Providence—St. Stephen's, Wo. Aux., for "Carrington" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
SOUTH CAROLINA—\$123.92	
Charleston—Grace, Foreign.....	90 32
St. Philip's, General.....	20 00
Laurens—Epiphany, General.....	5 00
Orangeburg—Church of the Redeemer, Domestic, \$1.40; Foreign, \$1.25.....	2 65
Richland Co.—St. John's, Foreign.....	5 95
SOUTHERN OHIO—\$348.02	
Bellaire—Trinity Church, Juniors, Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Mrs. Buford's work, Southern Virginia, \$5.....	10 00
Chillicothe—St. Paul's, through Wo. Aux., Foreign.....	7 65
Cincinnati (Walnut Hills)—Advent, through Wo. Aux., General, \$15; "Lit-	
tle Missionaries," Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Bishop Brooke, Oklahoma, \$5. (Clifton)—Calvary, Domestic, \$43.61; through Wo. Aux., Sp. for Miss Carter, for salary of lace-teacher, Minnesota, \$25.....	68 61
Christ Church, through Wo. Aux., for "John W. McCarty" scholarship, St. John's Mission, Cape Mount, Africa, \$11.50; Sp. for Bishop Peterkin's Hospital, West Virginia, \$3; Sp. for Miss Carter, for salary of lace-teacher, Minnesota, \$35.....	49 50
(Walnut Hills)—Epiphany, through Wo. Aux., Sp. for Bishop A. Leonard, Nevada and Utah, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Kendrick, New Mexico and Arizona, \$5 (Avondale)—Grace, through Wo. Aux., for "Kate Blake" scholarship, St. John's Mission, Cape Mount, Africa....	25 00
(Mt. Auburn)—Church of Our Saviour, Working Band, through Wo. Aux. Sp. for Dr. Walrath, Africa, \$1; Sp. for Miss Carter, for salary of lace-teacher, Minnesota, \$1.....	2 00
St. Paul's, Wo. Aux., Domestic, \$8.92; Foreign, \$8.92; Sp. for Bishop Brewer, Montana, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Miss Carter, for salary of lace-teacher, Minnesota, \$2.....	29 84
Columbus—Church of the Good Shepherd, through Wo. Aux., Sp. for Miss Carter, for salary of lace-teacher, Minnesota.....	1 00
Trinity Church, Wo. Aux., Foreign, \$10; Sp. for scholarship, St. Margaret's School, Boise City, Idaho, \$25.37.....	35 37
Glendale—Christ Church, Foreign.....	10 00
Marietta—St. Luke's, through Wo. Aux., Juniors, Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for St. Mary's Orphanage, Shanghai, China, \$1.90; Young Ladies' Guild, Sp. for Miss Carter, for salary of lace-teacher, Minnesota, \$1.....	7 90
Pegua—St. James's, through Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	1 00
Springfield—Christ Church, through Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$2; Sp. for Bishop Kendrick, New Mexico and Arizona, \$1.....	3 00
Zanesville—St. James's, Foreign, \$17.15; through Wo. Aux., for "Rev. J. F. Ohl" scholarship, High School, Cuttington, Africa, \$40.....	57 15
SOUTHERN VIRGINIA—\$315.71	
Augusta Co. (Staunton)—Virginia Female Institute, Missionary Society, Sp. for Mr. Osuga's Orphanage, Japan.....	10 00
Charlotte Co. (Cornwall)—Ascension, Domestic, \$1; Foreign, \$1; General (of which Langford Memorial, \$1.82), \$2.82 Grace, General.....	4 82
Nansemond Co. (Suffolk)—Junior Aux., Sp. for Mr. Osuga's work, Japan.....	2 00
Norfolk Co. (Norfolk)—Grace, Domestic, \$3.31; Foreign, \$2.59.....	5 90
(Portsmouth)—Trinity Church, Foreign.....	33 00
Branch Wo. Aux., Sp. for Rev. J. C. Brown, for organ for Rev. M. Cabral's church at Viamao, Brazil.....	60 50
Pittsylvania Co. (Danville)—Epiphany, Wo. Aux., Sp. for support of orphan, Mr. Osuga's Orphanage, Japan, \$20; Junior Aux. and Babies' Branch, Sp. for support of boy in Mr. Osuga's Orphanage, Japan, \$20.....	40 00
Prince George Co. (City Point)—St. John's, "E. H. E.," for Bishop Rowe's work, Alaska.....	20 00
Miscellaneous—Branch Wo. Aux., for Miss Mann's salary, Japan, \$100; for Miss Sabine's stipend, Anvik, Alaska, \$35; "A Member," Sp. for Miss S. O. Garrett, Utah, for freight on boxes, \$11.35	136 35

SPRINGFIELD—\$0.40

<i>Bunker Hill</i> —Christ Church, Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	40
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TEXAS—\$33.05

<i>Austin</i> —St. David's, through Wo. Aux., Sp. for Domestic Contingent Fund.....	13 05
<i>Waco</i> —St. Paul's, Domestic, \$10; Foreign, \$10.....	20 00

VERMONT—\$14.15

<i>Enosburg Falls</i> —St. Matthew's, Foreign...	9 20
<i>Middlebury</i> —St. Stephen's, General.....	1 20
<i>Newport</i> —St. Mark's, Foreign.....	3 75

VIRGINIA—\$231.47

<i>Alexandria Co. (Alexandria)</i> —St. Paul's, Domestic, \$10; Foreign, \$10; "A Member," Domestic, \$8; Foreign, \$8; "A Lady," Wo. Aux., Sp. for Bishop Graves, for up-river stations, China, \$80.58.....	106 58
<i>Essex Co. (Tappahannock)</i> —Junior Aux., Sp. for Miss Sabine, Alaska, for training young girls.....	30 00
<i>(Iraville)</i> —N. W. Taylor, Sp. for Brazil, \$5; Sp. for Mr. Osuga's Orphanage, Japan, \$9.20.....	14 20
<i>Fauquier Co. (The Plains)</i> —Grace, Foreign.....	12 00
<i>(The Plains)</i> —Trinity Church, Domestic, \$5; Foreign, \$8.....	13 00
<i>Hanover Co. (Ashland)</i> —St. James's, General.....	6 52
<i>Henrico Co. (Richmond)</i> —Grace, Sp. for Rev. John F. Porter, Avon Park, Southern Florida.....	1 00
<i>Orange Co. (Gordonsville)</i> —Christ Church, Sp. for Mr. Osuga's Orphanage, Japan.....	48 17

WASHINGTON—\$1,303.24

<i>Washington (D. C.)</i> —Ascension, Domestic, \$36.25; Foreign, \$105.25; China, \$5. St. James's, Sp. for Bishop Grafton, Fond du Lac, \$9.16; for Wuchang, China, \$9.22.....	146 50
St. John's, Domestic, \$181; Colored, \$12; Indian, \$10; Foreign, \$133; General, \$526.96.....	18 38
St. Thomas's, Foreign, \$201; China, \$5... Miss A. S. Mallett, Wo. Aux., General.....	862 96
<i>Montgomery Co. (Brooksville)</i> —St. John's, Foreign, \$7.50; Sp. for Brazil, \$7.50.....	206 00
<i>Prince George's Co.</i> —St. Paul's Parish, St. Paul's, Domestic, \$12.86; Foreign, \$11.54.....	25 00
<i>St. Mary's Co. (Mechanicsville)</i> —All Faith Parish, Foreign.....	15 00
	24 40
	5 00

WESTERN MICHIGAN—\$48.59

<i>Allegan</i> —Church of the Good Shepherd, Domestic and Foreign.....	5 85
<i>Grand Rapids</i> —St. Mark's, Domestic and Foreign.....	11 24
<i>Kalamazoo</i> —St. Luke's, Foreign.....	31 50

WEST MISSOURI—\$4.45

<i>Amazonia</i> —St. Matthew's Mission, General	1 25
<i>Joplin</i> —St. Philip's, Domestic.....	3 20

WESTERN NEW YORK—\$291.23

<i>Buffalo</i> —St. James's, Domestic, \$6.91; Foreign, \$25.81.....	32 72
Trinity Church, Domestic, \$47.46; Foreign, \$1.....	48 46
<i>Rochester</i> —St. Andrew's, Domestic.....	210 05

WEST VIRGINIA—\$51.44

<i>Charles Town</i> —Zion, Gen. W. P. Craighill, for "Marbury Memorial" scholarship,	
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St. John's Mission, Cape Mount, Africa	12 50
<i>Fairmont</i> —Christ Church, Domestic, \$6.49; Foreign, \$2.23.....	8 72
<i>Morgantown</i> —Lynn Harvey, Indian, \$2.50; Foreign, \$2.50.....	5 00
<i>Shepherdstown</i> —Trinity Church, Indian, \$7.68; Foreign, \$5.....	12 68
<i>Wheeling</i> —St. Luke's, Domestic.....	12 54

ALASKA—\$15.75

<i>Anvik</i> —Christ Church, Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	75
<i>Sitka</i> —St. Peter's, General.....	15 00

ASHEVILLE—\$90.05

<i>Asheville</i> —Trinity Church, Domestic, \$2.81; Foreign, \$44.06.....	46 87
<i>Billmore</i> —All Souls', Domestic, \$16.08; Foreign, \$14.95.....	31 03
<i>Brevard</i> —St. Philip's, Foreign.....	2 65
<i>Franklin</i> —St. Agnes's, Domestic.....	97
<i>Highlands</i> —Incarnation, Domestic.....	75
<i>Nonah</i> —St. John's, Domestic.....	78
<i>Tryon</i> —Holy Cross, Foreign.....	2 00
<i>Miscellaneous</i> —Branch Wo. Aux., for Women's Training-school, Shanghai, China.....	5 00

DULUTH—\$9.00

<i>White Earth</i> —St. Columba, General.....	9 00
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NEVADA AND UTAH—\$11.00

<i>Utah.</i>	
<i>Logan</i> —St. John's Mission, "Anonymous," General.....	1 00
<i>Provo</i> —St. James's, General.....	5 00
<i>Salt Lake City</i> —St. Paul's, Indian.....	5 00

NEW MEXICO—\$12.00

<i>San Marcial</i> —Rev. E. S. Cross, General...	10 00
<i>Santa Fe</i> —Holy Faith, Foreign.....	2 00

NORTHERN CALIFORNIA—\$5.45

<i>Folsom</i> —Trinity Church, General.....	2 45
<i>Vallejo</i> —Ascension, \$2, Mrs. Macrae, \$1, Colored.....	3 00

SOUTH DAKOTA—\$24.54

<i>Niobrara Deanery.</i>	
<i>Standing Rock Mission</i> —St. Elizabeth's, Domestic.....	6 16
Church of the Good Shepherd, Domestic	91
St. John Baptist, Domestic.....	40
St. Luke's, Domestic.....	30
St. Thomas's, Domestic, \$5; Foreign, \$2.77.....	7 77
<i>Eastern Deaneries.</i>	
<i>Springfield</i> —Ascension, Domestic and Foreign.....	9 00

SOUTHERN FLORIDA—\$55.53

<i>Lake Mary</i> —St. Mary's, General.....	60
<i>Orlando</i> —St. John Baptist Mission, General.....	9 72
<i>Pittman</i> —St. John's, General.....	1 00
<i>Punta Gorda</i> —Major W. P. Gould, Foreign.....	25 00
<i>Wilhelmsburg</i> —Christ Church, General.....	2 50
<i>Miscellaneous</i> —Babies' Branch, Domestic, \$6.93; Foreign, \$6.93; Sp. for St. Mary's Orphanage, Shanghai, China, \$2.85.....	16 71

WYOMING—\$50.00

<i>Cheyenne</i> —St. Mark's, Ministering Children's League, for "Cheyenne" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
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ACKNOWLEDGMENTS.

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MISCELLANEOUS—\$2,509.95

Interest, Domestic, \$1,656.25; Foreign, \$517.15; income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux, \$150.....	2,323 40
"In His Name," Wo. Aux., Sp. toward support of mission to the Mojave Indians, Arizona.....	150 00
Dividend on stock, Domestic.....	30 00
The Brotherhood of St. Andrew, Sp. for Mr. Osuga's Orphanage, Japan.....	5 00
Sale of Foreign postage stamps, Foreign..	1 55

FOREIGN—\$585.14

<i>Africa, Liberia, Harper</i> —St. Mark's, For the Regions Beyond.....	60 00
<i>China, Shanghai</i> —St. Mary's Hall, Junior Aux., Sp. for support of Chinese Day-	

schools.....	1 50
<i>France, Paris</i> —Holy Trinity Church, Foreign.....	523 64

LEGACIES—\$5,656.59

<i>Conn., Bridgeport</i> —Estate of Miss Wealthy Ann Hunt, to the Society.....	3,315 10
<i>Penn., Philadelphia</i> —Estate of Thomas M. Clark, Domestic.....	1,259 66
<i>So. Ohio, Columbus</i> —Estate of John W. Andrews, to the Society.....	1,081 83

Receipts for the month.....	\$33,784 37
Amount previously acknowledged.....	208,183 53

Total contributions, legacies and specials from September 1st, 1897.....	<u>\$241,917 90</u>
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APPROPRIATIONS, SEPTEMBER, 1897-1898.

DOMESTIC—(Of which for Indian Missions, \$52,958.00; for Missions to Colored people, \$57,920.00)	\$273,653 00
FOREIGN—.....	217,337 00

Total	<u>\$490,990 00</u>
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CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1897.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$15,064.65. Missions to Colored people, \$5,220.89, and one-half of general offerings, \$9,457.81).....	\$90,717 94
FOREIGN—(Including one-half of general offerings, \$9,457.81).....	75,532 10
Total.....	<u>\$166,270 04</u>

Required from Apr. 1st, 1898, to Sept. 1st, 1898, for Domestic Missions	\$182,935 06
for Foreign Missions	141,784 90

Total required to September 1st, 1898.....	<u>\$324,719 96</u>
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SCHOLARSHIPS IN THE FOREIGN FIELD.

(List Corrected to April 20th, 1898.)

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation for 1897-98 (including Divinity Students at Wuchang), \$5,000.
Scholarships (Preparatory), \$50; (Collegiate), \$70 and (Divinity and Medical) \$100 each, per annum.
[Four more Scholarships at \$50 and three at \$70 can be taken.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity).....	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity).....	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn (Divinity).....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
T. Streafeldt Clarkson (In Memoriam) (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Mem.) (Divinity).....	Miss Fredrika Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I.
Frederick T. Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas.....	St. Thomas's, Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
The Rev. C. T. Olmsted (Divinity).....	Members of Trinity Chapel Branch, through Woman's Committee on Work for Foreign Missionaries, Diocese of New York.
Gregory T. Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Estate of Mrs. T. S. Clarkson, Potsdam, N. Y. (Endowed.)
Lavinia Clarkson Mem'l (Divinity).....	Miss F. Clarkson, Zion Church, Colton, N. Y.
Ann Mary Clarkson Mem'l (Divinity).....	The said Missionary Society, Hartford, Conn. (Endowed.)
Elizabeth Clarkson Memorial (Divinity).....	The University of the South, Sewanee Missionary Society, Sewanee Tenn.
Trinity College Missionary Society.....	Trinity Sunday-school, Newark, N. J.
Sewanee (Preparatory).....	The late Mrs. Samuel Ridout. (Endowed.)
James Houston Eccleston.....	Grace Sunday-school, Honesdale, Pa.
Rev. Samuel Ridout Mem'l (Medical).....	Mrs. M. E. Edgar, New York.
Mrs. Sophie C. Menner (In Memoriam) (Preparatory).....	Christ Church Sunday-school, Germantown, Philadelphia, through Foreign Committee, Pennsylvania Branch Woman's Auxiliary.
James A. Edgar (In Mem.) (Medical).....	Through Woman's Auxiliary, Diocese of Michigan.
Christ Church (Preparatory).....	St. Thomas's, Ladies' Foreign Missionary Association, New York.
Joseph B. Harris Memorial (Medical).....	Partially endowed by Bishop Bedell's former pupils, Dr. V. P. Suvoong, the late R. C. Woo and Mr. S. P. Yen of Shanghai, China.
William F. Morgan Mem'l (Medical).....	Southern Ohio Branch Woman's Auxiliary.
Bishop Bedell.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Bishop Vincent.....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Dr. Twing Memorial (Medical).....	Trinity Sunday-school, Staunton, Va.
Lavinia Clarkson No. 2 (Divinity).....	Church of the Heavenly Rest, New York, thro' Woman's Auxiliary.
Conway McN. Whittle (Preparatory).....	"A Member," Albany Branch, Woman's Auxiliary. (Endowed.)
Loving Hand (Preparatory).....	Grace Church Sunday-school, White Plains, N. Y.
Helen E. Lacy Memorial (Preparatory).....	Trinity Sunday-school, Watertown, N. Y.
Grace Church (Preparatory).....	Bequest of Miss Amelia R. Norris, Baltimore, Md. (Endowed.)
Rev. Doctor Olin Memorial.....	St. John's Bible Class, Washington, D.C.
Amelia R. Norris (Divinity).....	"A Member," St. Peter's, Germantown, Philadelphia, Pa., through Woman's Auxiliary.
China Committee (Preparatory).....	
"In His Name" (Preparatory).....	
*DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
[No new Scholarships taken.]	
Grace.....	Mrs. Mary F. Cox, Philadelphia, Pa.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Mrs. Emily L. Hewson.....	"M. E. H.," St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel, Woman's Missionary Society and Sunday-school, New York.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Frances Stanton.....	Mrs. Dr. Holbrook Curtis, New York.
Sandusky.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Ormsby Phillips.....	Mrs. O. Phillips, St. Andrew's, Pittsburgh, Pa., Wo. Miss'y Asso.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
Samuel Cooke.....	St. Bartholomew's, New York, through Woman's Auxiliary.
*BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
[No new Scholarships taken.]	
Rev. Dr. Brooke.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
Williams.....	"L.," Chicago, Ill.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these formerly distinct schools are, however, published under their respective captions for convenience.

SCHOLARSHIPS IN THE FOREIGN FIELD.

1

ST. MARY'S HALL (GIRLS' SCHOOL), SHANGHAI, CHINA.*
 Appropriations for 1897-98, \$1,800. Scholarships, each, \$50 per annum.
 [Five more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Jaggar.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Scofield Memorial.....	St. John's Sunday-school, Clifton, Staten Island, N. Y., through Staten Island Branch Woman's Auxiliary.
Maria C. Stoddard.....	Girls' Class, St. John's, Jersey City, N. J.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y.
Catharine E. Jones Memorial.....	District of Columbia Branch Woman's Auxiliary.
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
Isabel C. Habersham.....	"A Member," Christ Church, Savannah, Ga.
Mrs. Frances C. Henderson.....	Grace, Ladies' Mite Society, Orange, N. J.
Bertha Leffingwell.....	St. Mary's School, Knoxville, Ill.
Emma W. Cooke.....	St. Margaret's Society, St. Bartholomew's New York.
Harriet Gustorf.....	Grace Church, Oak Park, Ill., through Woman's Auxiliary.
Anna M. Leverich.....	Mrs. Samuel Cox, Garden City, Long Island, thro' Woman's Aux.
Rev. Robert A. Gibson.....	Christ Church, Cincinnati, O., through Woman's Auxiliary.
Jane Stewart.....	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Frank Heartfield.....	Girls' Missionary Society, St. Paul's, Poughkeepsie, N. Y., through Woman's Auxiliary.
Henry Hobart Morrell.....	St. Luke's, Wheeling, W. Va., through Woman's Auxiliary.
Clara H. Matlack Memorial.....	Miss C. H. Matlack, Philadelphia, Pa., through Woman's Committee on Work for Foreign Missionaries.
Charlotte Boynton Memorial.....	*"A Member," St. Luke's, Montclair, N. J., through Woman's Aux.
Cheyenne.....	St. Mark's, Ministering Children's League, Cheyenne, Wy., through Woman's Auxiliary.
Partridge Memorial.....	Through Mrs. H. D. Partridge. (Endowed.)
Margaret C. Manning.....	Church of the Advent, Spartanburg, S. C. thro' Woman's Auxiliary
Olga Randolph White.....	Olga Randolph White and St. Agnes's Band, St. Andrew's Church Lambertville, N. J., through Woman's Auxiliary.
St. Mary's.....	Junior Auxiliary, St. Paul's, San Diego, Cal
John Watrus Beckwith Memorial.....	Woman's Auxiliary of the Archdeaconry of Macon, Ga.
Bishop Quintard.....	Woman's Auxiliary, Diocese of Tennessee.
Young Girls.....	Young Girls' Bible Class, St. Luke's, Philadelphia, Pa., through Woman's Auxiliary.
William R. Huntington.....	A Thank Offering, Grace, New York, N. Y.
Edmund Lincoln B.....	*BRIDGMAN MEMORIAL SCHOOL.
Louisa C. Tuthill.....	[No new Scholarships taken.]
St. Mark's.....	"Mrs. N. E. B." New York.
Bishop Meade.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
Yan-Yung.....	St. Mark's Sunday-school, Frankford, Philadelphia, Pa., through Woman's Missionary Association.
Christian Renton Loring (In Mem.).....	Woman's Association, Norfolk, Va.
The North Carolina.....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
	"Anonymous," Boston, Mass., through Woman's Auxiliary.
	"Messengers of Hope" (children throughout the State), through Miss Rebecca Cameron, Hillsboro', N. C. (Endowed.)
Cornelia Whipple.....	*EMMA JONES SCHOOL.
Aldert Smedes.....	[No new Scholarships taken.]
Rev. Alfred Blake, D.D.....	Darlington Missionary Society, St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Mary's School, Raleigh, N. C.
Sarah F. Hoyt.....	Harcourt Parish Sunday-school, Gambier, Ohio.
Marian Percy Browne.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Hattie Kay.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Arthur Brooks.....	St. James', Boston (Highlands), Mass., through Woman's Auxiliary.
Alice Fair.....	St. John's Sunday-school, New Haven, Conn.
Rev. Dr. E. A. Washburn.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Amelia Hamilton McAllister.....	Ascension Sunday-school, Baltimore, Md., thro' Woman's Auxiliary.
	St. John's Sunday-school, Hartford, Conn.
	Trinty Sunday-school, Elizabeth, N. J.

CHURCH TRAINING SCHOOL FOR WOMEN, SHANGHAI, CHINA.
 Appropriation for 1897-98, \$500. Scholarships, each, \$50 per annum. [A number wanted.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Helen Whitridge.....	Emmanuel Church, Baltimore, Md., through Woman's Auxiliary.
Mary Emma Peck Memorial.....	Through Long Island Branch Woman's Auxiliary.

BOONE (BOYS') SCHOOL, WUCHANG, CHINA.
 Appropriation for 1897-98, \$1,500. Scholarships, each, \$50 per annum.
 [Nine more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.

*The Bridgman Memorial School was a number of years ago transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The distinction between the schools is, however, preserved so far as the old Scholarships are concerned.

BOONE SCHOOL, WUCHANG, CHINA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Matthew Harrison.....	St. James' Sunday-school, Leesburg, Va.
Janie Vaughan.....	Mr. James L. Bowman, Brownsville, Pa.
Lavinia Clarkson.....	"A Member," Trinity Church, Potsdam, N. Y.
Joseph Richey Memorial.....	Estate of Miss Amelia E. Norris, Mount Calvary, Baltimore, Md. (Endowed.)
St. Mary's.....	St. Mary's Sunday-school, (West) Philadelphia, Pa.
Rev. R. Francis Colton.....	Church of Our Saviour Sunday-school, Jenkintown, Pa.
Arthur Lothrop Eddy.....	Mrs. U. Eddy, Christ Church, Rye, N. Y.
Julia Newbold Vibbert.....	St. James's Church, Chicago, Ill., through Woman's Auxiliary.
Paul Beck.....	"A Member," St. Paul's, Albany, N. Y.
Edward McG. Tidball.....	Christ Church Sunday-school, Winchester, Va.
Eliza H. Cook.....	Ministering Children's League, Christ Church, Burlington, Ia., through Woman's Auxiliary.
Andover.....	Christ Church Sunday-school, Andover, Mass.
George Lycett.....	Chapel of the Good Shepherd Sunday-school, Baltimore, Md.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

[Temporarily closed.]

Appropriation for 1897-98, \$600. Scholarships, each, \$50 per annum.

[Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Julia Newbold Vibbert.....	St. James's Church, Chicago, Ill., through Woman's Auxiliary.
John G. Webster.....	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson.....	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Harriet Ives.....	Miss Gammell, Providence, R. I., through Woman's Auxiliary.
Bishop Whipple.....	Minnesota Branch Woman's Auxiliary.
Bishop Gilbert.....	Girls of Akeley Institute, Grand Haven, Mich., through Wo. Aux.
Joseph W. Bancroft.....	Western New York, Junior Auxiliary.
Sybil Carter.....	"A Friend," New York, through Woman's Committee on Work for Foreign Missionaries.
Marie Antoinette Whitlock.....	Trinity Church, Woman's Auxiliary, Asheville, N. C.
All Saints'.....	Daughters of the King, Heavenly Rest, New York.
Heavenly Rest.....	

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKYO, JAPAN.

Appropriation for 1897-98 (including support of Student Catechists), \$2,510. Scholarships, \$70 per annum.

[Seventeen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial.....	Estate of Mrs. Chickering, Mass. (Endowed.)
Warren.....	"Members," St. James's, New York, through Woman's Auxiliary.
Bishop Scarborough.....	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam).....	Woman's Auxiliary, Dioceses of Newark and New Jersey.
Van Schaack Memorial.....	Grace Church, Chicago, Ill., through Woman's Auxiliary.
Robert.....	"L," Chicago, Ill.
Hibbard.....	Grace Church, Chicago, Ill., through Woman's Auxiliary.
T. K. Conrad Memorial.....	St. Mary's Sunday-school, Wayne, Pa.

ST. PAUL'S COLLEGE, TOKYO, JAPAN.

Appropriation for 1897-98, \$5,900. Scholarships, each, \$50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Holmes.....	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Anna J. Rumney.....	Diocese of Pennsylvania, through Woman's Committee on Work for Foreign Missionaries.
Mary Daingerfield Hooe.....	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part en- dowment.)
Sarah Lindley Fox.....	Church of Our Father and Sunday-school, Foxburgh, Pa.
Helen Rhett Pearson Memorial.....	Emmanuel Church, Woman's Auxiliary (West Roxbury), Boston; Mass. [Expires June 1st, 1898.] (Half scholarship).
Isaac Starr the Third.....	Mrs. M. L. Starr, Philadelphia, Pa.
St. Paul's.....	St. Paul's Sunday-school, Holyoke, Mass.
Brunot No. 1.....	Mrs. F. R. Brunot, St. Thomas's, Oakmont, Pa.
Brunot No. 2.....	
*ST. TIMOTHY'S SCHOLARSHIPS.	
[No new Scholarships taken.]	
Howard Duane Memorial.....	Mrs. R. B. Duane, New York.
Bishop B. H. Paddock.....	Ladies of St. Paul's, Boston, Mass., through Woman's Auxiliary.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng.....	"A Member," St. James's, North Cambridge, Mass., thro' Wo. Aux.

*In 1887 St. Timothy's School was consolidated with St. Paul's College, Tokyo.

ST. MARGARET'S (GIRLS') SCHOOL, TOKYO, JAPAN.
 Appropriation for 1897-98, \$1,392. Scholarships, each, \$50 per annum.
 [Two more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Missionary Association, New York.
St. Thomas.....	St. Thomas's, Ladies' Missionary Association, New York.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Delarue Kipling Howe.....	St. Luke's Sunday-school, Roselle, N. J.
Susie Morris.....	Grace Church Sunday-school, Richmond, Va.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
A. B. W. Allen.....	Calvary Sunday-school, Louisville, Ky.
St. Anne's.....	St. Anne's Sunday-school, Lowell, Mass., through Wo. Aux.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Bishop Vail.....	Bethany Branch Woman's Auxiliary, Topeka, Kas.
Glover Sanford Memorial.....	St. John's Sunday-school, Bridgeport, Conn.
Lizzie Gay Memorial.....	Trinity Sunday-school and Branch Junior Aux., Staunton, Va.
W. H. Moore.....	Trinity Sunday-school, Watertown, N. Y.
St. George's.....	St. George's Sunday-school, Lee, Mass.
Ada Tyler Memorial.....	Guild of St. Margaret, Church of the Holy Communion, St. Louis, Mo.
Hilga Houghton.....	Christ Church Sunday-school, Charlottesville, Va.
Ambler.....	Second Circle, Woman's Auxiliary, Grace Memorial Church, Lynchburg, Va.
Bethany.....	Bethany Chapter, Woman's Guild, Trinity Church, South Norwalk, Conn.
Anna S. Hodges Memorial.....	St. John's Memorial Chapel, Cambridge, Mass., through Wo. Aux.

ST. AGNES' (GIRLS') SCHOOL, KYOTO, JAPAN.
 Appropriation for 1897-98, \$1,500. Scholarships, each, \$50 per annum.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Howland.....	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna.....	
Edith Wilmerding.....	Christ Church, Woman's Missionary Association, New York.
St. James.....	"A Member," St. James's, North Cambridge, Mass., thro' Wo. Aux.
St. Peter's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Fanny Maria Tyler Memorial.....	"A Member," Christ Church, Fitchburg, Mass., thro' Woman's Aux.
Pure in Heart Memorial.....	Church of the Heavenly Rest, New York, through Woman's Missionary Association.
Bishop Henry C. Potter.....	Grace Church, Woman's Missionary Association, New York.
Chase Memorial.....	The late Mrs. Samuel Ridout, Annapolis, Md. (Partially endowed.)
Maurice Moore.....	Church of the Advent, Spartanburg, S. C., thro' Woman's Aux.
"M. F. M." Memorial.....	"Anonymous." (Endowed.)
Louis C. Washburn.....	Children's Branch Woman's Auxiliary, St. Paul's, Rochester, N. Y.

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, AFRICA.

Appropriation for 1897-98, \$3,400. Scholarships, each, \$50 per annum.
 [Thirty-two more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis.....	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck.....	St. Paul's, Albany, N. Y. (Endowed.)
Rev. William Russell.....	St. Andrew's Sunday-school, Wilmington, Del.
Cornelia Prime B.....	"Mrs. N. E. B." New York.
Elizabeth S. Douglass.....	Christ Church Sunday-school, Towanda, Pa.
"T. T.".....	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt.....	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
Fanny J. Fair.....	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Julia C. Emery.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Ascension Sunday-school.....	Ascension Sunday-school, Fall River, Mass., thro' Woman's Aux.
Benjamin C. Cutler.....	St. Ann's Sunday-school, Brooklyn, N. Y.
Mary L. Carter.....	"A Member," St. Luke's, Montclair, N. J.
St. Peter's, Peekskill.....	St. Peter's Sunday-school, Peekskill, N. Y., thro' Woman's Aux.
Ruth Baylies.....	Mrs. W. C. B., Boston, Mass.
"F. G. M.".....	Miss Julia Larned, Chicago, Ill., through Woman's Auxiliary.
St. John's.....	St. John's, Woman's Foreign Aid Committee, Elizabeth, N. J. through Woman's Auxiliary.
Dorothy Lamb Woodbridge.....	"O. E. P. S." and "C. P. S." New York. [Expire September 1st, 1900.]
Olivia Eggleston Phelps.....	

HIGH SCHOOL (BOYS'), CUTTINGTON, AFRICA.

Appropriation for 1897-98, \$2,750. Scholarships, each, \$40 per annum.
 [Twenty-six more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Neighbors.....	St. Paul's School Chapel Sunday-school, Concord, N. H.
Richard Newton.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.

HIGH SCHOOL, CUTTINGTON, AFRICA—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Hope.....	Two members, Ladies' Missionary Society, Christ Church, Rye, N. Y.
Edward Dille Wotring.....	Trinity Sunday-school, Newark, Ohio.
William H. Neilson.....	St. Michael's Sunday-school, Trenton, N. J.
Harriet Ives.....	Miss Gammell, Providence, R. I., through Woman's Auxiliary.
J. N. Blanchard.....	St. John's, Detroit, Mich., through Woman's Auxiliary.
Calvary Church.....	Calvary Church, Summit, N. J., through Woman's Auxiliary.
Arthur Amory Gammell.....	Church of the Messiah, Providence, R. I., through Wo. Auxiliary.
May Jaggar.....	Woman's Auxiliary of Southern Ohio.
Francesca.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
St. James.....	St. James's Sunday-school, Dillon, Mon.
"J. R. W. S.".....	"A Member," St. Luke's, Montclair, N. J., through Woman's Aux.
Jane Dows Wescott Memorial.....	Fourth District, Woman's Auxiliary of Central New York.
Charles H. Graff.....	Mrs. Charles H. Graff, Trinity Church, Vineland, N. J., through Woman's Auxiliary.
St. Peter's.....	St. Peter's Sunday-school, Germantown, Philadelphia, Pa., through Woman's Auxiliary.
Caroline Kane Neilson.....	Rev. Wm. H. Neilson, D.D., Shepherdstown, W. Va. (Endowed.)
Caroline Paine.....	"S. D.," Trinity, Boston, Mass., through Woman's Auxiliary.
Rev. J. F. Ohl.....	St. James's, Zanesville, Ohio, through Woman's Auxiliary.
Anson Greene Phelps.....	"O. E. P. S.," and "C. P. S.," New York. [Expire Sept. 1st, 1900.]
General Armstrong.....	Junior Aux., Holy Trinity Sunday-school, Philadelphia, Pa.
Lemuel Coffin.....	"Ready Ten, Willing Circle," Church of the Saviour (West) Philadelphia, Pa., through Woman's Auxiliary.
Hoffman.....	

HOFFMAN INSTITUTE (BOYS'), CUTTINGTON, AFRICA.

Appropriation for 1897-98, \$2,850. Scholarships, each, \$75 per annum.
[Nineteen more Scholarships needed, Also six at \$100 each, for candidates for Holy Orders.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising.....	Trinity Sunday-school, Bergen Point, N. J.
Samuel D. Denison Memorial.....	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Emily L. Hewson.....	"A Member," St. Paul's, Albany, N. Y.
Frederic Dan Huntington.....	Fourth District Branch Wo. Aux., Diocese of Central New York.
Rev. Theodore S. Rumney (Divinity).....	"S. S. H.," St. Peter's, Germantown, Philadelphia, Pa., through Woman's Auxiliary. (Endowed.)

SCHOOL AT ELIZA F. DRURY STATION, AFRICA.

Appropriation for 1897-98, \$600. Scholarships, each, \$25 per annum. [Ten more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Newton Wentworth.....	Grace Church, Newton, Mass., through Mass. Branch Woman's Aux.
Caroline Prentice Sanger.....	"Friends," through Massachusetts Branch Woman's Auxiliary.

ST. JOHN'S MISSION, CAPE MOUNT, AFRICA.

BOYS' AND GIRLS' SCHOOLS.

Appropriation (for Beneficiaries) for 1897-98, \$4,145. Scholarships, each, \$25 and \$40 per annum.
[Eighteen more Scholarships needed at \$25 each.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt.....	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease.....	St. David's Sunday-school, Manayunk, Pa. (Endowed.)
W. B. Stephens.....	St. Paul's, Albany, N. Y.
Pauline Beck Hewson.....	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church.....	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
Catharine L. Wolfe Memorial.....	Miss Eliza A. Prall, St. Bartholomew's, New York, thro' Wo. Aux.
William A. Fair.....	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, thro' Wo. Aux.
Bishop Penick.....	All Saints', Frederick, Md.
Ten Broeck Memorial.....	Missionary Society, High School, Va.
C. C. Hoffman.....	Staten Island Branch Woman's Auxiliary.
Mary B. Blackford.....	Trinity Sunday-school, Boston, Mass., thro' Woman's Auxiliary.
Staten Island No. 1.....	Church of the Incarnation Sunday-school, New York.
Staten Island No. 2.....	Rhode Island Branch Woman's Auxiliary.
George M. Dexter Memorial.....	Junior Aid Society, St. John's, Richmond, Va.
George N. Hale.....	St. John's, Richmond, Va.
Caroline Clark.....	Louisville, Ky.
Carrington (In Memoriam).....	The Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Wright Weddell.....	Gen. W. P. Craighill, Zion, Charles Town, W. Va.
Solomon Memorial.....	Christ Church, Cincinnati, O.
Wm. A. Robinson, Jr., Memorial.....	Christ Church Sunday-school, Cincinnati, O.
John N. Norton.....	The Rt. Rev. G. W. Peterkin, D.D., Parkersburg, W. Va.
Marbury Memorial.....	Church of the Messiah Sunday-school, Baltimore, Md.
Rev. John W. McCarty.....	
Christ Church Sunday-school.....	
West Virginia.....	
Lina Burt.....	

BOYS' AND GIRLS' SCHOOLS, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Little Anna.....	Trinity Sunday-school, Shepherdstown, W. Va.
William V. Clark Memorial.....	Mrs. James R. Clark, Grace Church, Baltimore, Md.
St. Andrew's No. 1.....	Louisville, Ky.
St. Andrew's No. 2.....	Mr. Charles H. Pettet, Louisville, Ky.
Wm. F. Pettet.....	St. Paul's Sunday-school, Louisville, Ky.
St. Paul's Sunday-school No. 1.....	Mrs. Louise Keith, Georgetown, D.C., through Woman's Auxiliary.
St. Paul's Sunday-school No. 2.....	Mrs. Matthew Clarkson, New York, through Woman's Auxiliary.
Sophia Hutchinson.....	St. Andrew's Sunday-school, Philadelphia, Pa.
Maria Banyer.....	Church of the Saviour Sunday-school, (West) Philadelphia, Pa.
W. F. Paddock.....	Calvary Sunday-school, Louisville, Ky.
William W. Farr Memorial.....	Calvary Chapel Sunday-school, Louisville, Ky.
Richard L. McCready.....	"Willing Hearts," New York.
Thomas E. Locke, Jr.....	"A Member," St. Ursula Society, St. James's Church, New York,
Maria R. Brierley No. 2 (In Memoriam)	through Woman's Auxiliary.
Esther Watkins.....	Miss Anna L. Farquhar, St. Peter's, Westchester, N. Y., through
W. W. Kirkby.....	Woman's Auxiliary.
Frances Ridley Havergal.....	Trinity Sunday-school, Newark, N. J.
Bishop Starkey.....	Trinity Sunday-school, Mount Holly, N. J.
Risdon.....	St. Margaret's Society, St. Bartholomew's, New York.
Bishop Clarkson Memorial.....	"L." Chicago, Ill.
Williams (Advanced).....	Grace Church Sunday-school, (Mount Airy), Philadelphia, Pa.
Rev. S. C. Hill.....	"L." Chicago, Ill.
Frank (Advanced).....	Christ Church Sunday-school, Andover, Mass. (for a boy).
Christ Church Sunday-school.....	A Member of the family of the late Rev. Dr. Savage.
Thomas S. Savage (In Memoriam).....	St. George's, Newburgh, N. Y., thro' Woman's Auxiliary (for a girl).
St. George.....	Miss L. D. Akerly, St. George's, Newburgh, N. Y.
Elmire Dubois.....	Miss L. A. Woodbridge, Boston, Mass., through Woman's Auxiliary.
Nancy B. Low.....	"L." Chicago, Ill.
"H." Memorial (Advanced).....	Mrs. F. R. Brunot, Christ Church, Allegheny, Pa., thro' Wo. Aux.
Mary Verona.....	"L." Chicago, Ill.
"J." (In Memoriam) (Advanced).....	Virginia Female Institute Missionary Society, Staunton, Va.
Patty Watkins.....	Woman's Auxiliary, Diocese of Rhode Island.
Emily Waterman.....	"M." San Francisco, Cal. (Endowed) (for a girl.)
Tarrant Memorial.....	Woman's Committee on Work for Foreign Missionaries, Diocese of
Bishop Whitaker (Advanced).....	Pennsylvania.
Anna M. Stevens (for a girl).....	Trinity Church, Boston, Mass., through Woman's Auxiliary.
Frances A. Caryl Memorial.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary. [Ex-
Pelham.....	pires September 1st, 1898.]
Poughkeepsie.....	Woman's Auxiliary of Poughkeepsie, N. Y.
Poughkeepsie Memorial (Advanced).....	Children's Twenty Minute Society, through Wo. Aux. (for a girl).
"C. T. M. S.".....	Mrs. O. Phillips, Pittsburgh, Pa., through Woman's Auxiliary.
Clifford Stevenson.....	"A Circle," through Woman's Committee on Work for Foreign
Epiphany.....	Missionaries, Diocese of New York (for a girl).
Lewis W. Burton (Advanced).....	"A Member," St. John's, Richmond, Va.
Susan Carrington Clarke (Advanced).....	Miss Clarke, Providence, R. I., through Woman's Auxiliary.
Jessie H. Campbell (Advanced).....	Woman's Auxiliary, Diocese of Rhode Island.
Hannah K. Tiffany.....	All Saints', Worcester, Mass., through Woman's Aux. (for girls).
Eliza A. Vinton.....	St. John Evangelist's Sunday-school, New York (for a girl).
Walter Jordan.....	"Z." Pittsburgh, Pa.
"J. H. B.".....	Ladies' Benevolent Society, St. John's, Fayetteville, N. C.
Joseph C. Huske.....	The Missionary Helpers and Gleaners, St. Luke's, Rochester, N. Y.
David Livingstone (Advanced).....	Children of St. George's Hall, St. John's Mission, Cape Mount, Africa.
Rev. Dr. Langford.....	Grace Church, Avondale, O., through Woman's Auxiliary.
Kate Blake.....	Missionary Union, Church of the Messiah, Baltimore, Md.
Clara Emily Penick.....	Circle of King's Daughters, Christ Church, Joliet, Ill. (for a girl).
Alice McPeck.....	Junior Branch Wo. Aux., All Saints', (Torresdale), Philadelphia, Pa.
Ruth Curtiss (In Memoriam).....	(for a girl).
Parker Morgan (Advanced).....	Woman's Auxiliary, Church of the Heavenly Rest, New York (for
Mrs. Caroline W. Bragg.....	a girl).
Lily B. Ferry Memorial.....	Rev. Giles B. Cooke, St. Mary's, Caroline Co., Md., thro' Wo. Aux.
Cornella W. Bigelow.....	Miss Cornella B. Ferry, Plainfield, N. J.
Waldburg No. 1.....	"Anna," through Massachusetts Branch Woman's Auxiliary (for a
Waldburg No. 2.....	girl).
Waldburg No. 3.....	"A Member," Christ Church, Savannah, Ga.
Waldburg No. 4.....	Mrs. Kate Sharp, Louisville, Ky. (for a boy).
John Sharp Foster Memorial.....	St. James's Sunday-school, Brooklyn, N. Y., through Woman's
St. James's Sunday-school.....	Auxiliary (for a girl).
Bishop Huntington.....	Trinity Sunday-school, Watertown, N. Y. (for a girl).
Maria Brierley Memorial (Advanced)...	"L." Grace Church Branch, Wo. Aux., Chicago, Ill. (for a girl).
Bishop Brewer.....	Woman's Auxiliary of Montana (for a girl).
St. Stephen's.....	St. Stephen's, Boston, Mass. (for a girl).
Alexander Brown.....	Junior Auxiliary, Holy Trinity, Philadelphia, Pa. (for a girl).
Mary Emma Leavitt.....	Mrs. Christopher Wolfe, Tuxedo Park, N. Y., through Wo. Aux.
Winchester.....	Junior Aux., Epiphany Sunday-school, Winchester, Mass. (for a girl).
Edward N. Strong Memorial.....	Mrs. Edward N. Strong, Sing Sing, N. Y., through Woman's Auxil-
Robert S. Barrett.....	ary (for a boy).
	St. Paul's, Winston, N. C., through Woman's Auxiliary.

SCHOLARSHIPS IN THE FOREIGN FIELD.

BOYS' AND GIRLS' SCHOOLS, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Rethmore.....	Mrs. J. Hull Browning, Tenafly, N. J., through Newark Branch Junior Auxiliary.
Phoebe M. Keep Memorial.....	"L," Chicago, Ill. [Expires June 1st, 1903.] (for a girl).
Ann Eliza Johnson.....	Miss Elizabeth M. Johnson, Baltimore, Md.
Nanah.....	Christ Church Sunday-school, Pelham Manor, N. Y. (for a girl).
Helen Rhett Pearson Memorial.....	Emmanuel Church (West Roxbury), Boston, Mass., through Woman's Auxiliary.
Rev. H. Hastings Weld Memorial.....	Trinity Sunday-school, Moorestown, N. J.

THURSTON STATION, CAPE PALMAS DISTRICT, AFRICA.

Appropriation for 1897-98, \$650. Scholarships, each, \$25 per annum. [Ten more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Somerville.....	Holy Trinity Church, Manistee, Mich., through Woman's Aux. [Expires March 1st, 1899.]
William R. Nairn.....	Grace Church Sunday-school, Franklin (Nutley), N. J.

ST. AUGUSTINE'S SCHOOL, NEAR MONROVIA, AFRICA.

Appropriation for 1897-98, \$700. Scholarships, each, \$25 per annum. [Eighteen more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Dillon.....	St. James's, Dillon, Mon., through Woman's Auxiliary.
Vibbert.....	Trinity Church, Chicago, Ill., through Woman's Auxiliary.
Evelyn Byrd Page Lee.....	"Whatsoever Circle," King's Daughters, Christ Church, Millwood, Va.
St. Peter's Sunday-school.....	St. Peter's Sunday-school, Paris, Ky.
Helen Albrow.....	Trinity Missionary Association, New Rochelle, N. Y., thro' Wo. Aux.
St. Paul's.....	St. Paul's Sunday-school, Lawrenceville, Va.
James Cook Richmond.....	St. Michael's, Branch Sunday-school, New York, through Woman's Auxiliary.
Downingtown.....	St. James's, Girls' Missionary Society, Downingtown, Pa., through Woman's Auxiliary.
L. M.....	Church of Our Saviour Sunday-school, Little Falls, Minn.

KABO STATION.

NAME OF SCHOLARSHIP.	SUPPORTED BY
Bishop Whipple.....	Ladies' Bible Class, St. Mark's Sunday-school, Minneapolis, Minn.

NOTE.—Twelve scholarships, each at \$25 per annum, are wanted for the Preparatory Boarding-school, Fishtown, in the Cape Palmas District, Africa.

EXPLANATION OF THE SCHOLARSHIP PLAN.

It was formerly the custom with many Sunday-schools and individuals wishing to do a definite thing in the Foreign field, and to do it all, to contribute annually for the support of a particular child in Africa, or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted; under which it is only agreed that a pupil shall be sustained by each scholarship, and that a brief account of the pupil for the time being shall be sent to the supporter annually. The same pupil is retained as long as may be.

For all its Boarding-schools the Board makes definite appropriations annually. An appropriation of a given number of dollars implies the support and education of a given number of pupils. It was, therefore, determined to invite from individuals, branches of the Woman's Auxiliary, Churches and Sunday-schools, definite contributions of either one hundred dollars, or seventy dollars, or fifty dollars, or forty dollars, or twenty-five dollars, as the case might require, for the support of these Scholarships.

We take this opportunity to say a few words with regard to the importance of this kind of work, which will be of special interest to the children who are engaged in it. In the various Mission fields it is among the children that we have the greatest hope and promise of success, for our Missionaries can take them when they are very young and instruct them, just as they would children in a Christian country, in the truths of our holy religion. Thus they learn to grow up as Christians instead of as pagans, and returning to their own people act as leaven which, in time, may leaven the whole lump of heathen ignorance with the knowledge of the truth of Jesus. They become, after a time, fathers and mothers, and then teach their children the truth which they have been taught. So a mighty influence is set in motion, which may reach down through generations and ages, and at last bring all these great nations to Christ.

The General Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

. It is urgently requested that supporters of Scholarships intending to relinquish the purpose will always give notice of such intention when making the last advance payment. This is very important.

. For copies of this in leaflet form in any number required for free distribution please address "THE GENERAL SECRETARY, CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK," calling for Leaflet No. 547.

Remittances to Mr. GEORGE C. THOMAS, Treasurer, Church Missions House, 281 Fourth Avenue, New York.

DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1897,
to September 1st, 1898.

[List corrected to April 1st.]

MISSIONARIES AND TEACHERS AMONG THE INDIANS.

ALASKA MISSION.

Rt. Rev. P. T. ROWE, D.D., *Missionary Bishop*,
Sitka, Alaska.
Rev. J. A. Campbell, M.D., Ketchikan.
Rev. J. W. Chapman, }
Anvik. } care Alaska Commercial
Rev. J. L. Prevost, Cir- } Company, Box 2329, San
cle City. } Francisco, Cal.
J. B. Driggs, M.D., Point Hope, care Pacific
Steam Whaling Co., 28 California St., San
Francisco, Cal.
W. Loola, Fort Yukon.
A. A. Selden, Fort Adams.
Mrs. Chapman, Anvik.
Mrs. Prevost, Circle City.
Miss E. M. Deane, Circle City.
Miss B. W. Sabine, Anvik.

DULUTH MISSION.

Under Rt. Rev. J. D. MORRISON, D.D., LL.D.
Rev. J. A. Gillfillan, Superintendent; P. O., White
Earth, Minn.

WHITE EARTH RESERVATION.

Church of St. Cuthbert (Agency).

Rev. J. J. Enmegahbowh (Native), *Presbyter* (Re-
tired); P. O., White Earth, Minn.
Rev. Fred. W. Smith (Native), *Deacon in charge*;
P. O., White Earth, Minn.

WILD RICE RIVER.

Church of the Epiphany.

Rev. Mark Hart (Native), *Deacon*; P. O., Beaulieu,
Minn.

PINE POINT.

Breck Memorial Church.

Rev. George Smith (Native), *Deacon*; P. O.,
Ponsford, Minn.

TWIN LAKE, Samuel Memorial Church.

Rev. Louis Manypenny (Native), *Deacon*; P. O.,
White Earth, Minn.

GULL LAKE SETTLEMENT.

Shay-day-ence Memorial Mission.

Mr. William Denley (White) *Teacher*; P. O.,
White Earth, Minn.

BEND OF THE RIVER.

Mission of St. Philip the Deacon.

Rev. Jos. Wakazoo (Native), *Deacon*; P. O.,
Fosston.

RED LAKE AGENCY.

Church of St. John-in-the-Wilderness.

Rev. Francis Willis, Jr., *Presbyter*; P. O., Red
Lake, Minn.
Benj. Brigham (Native), *Catechist*; P. O., Red
Lake, Minn.

OLD CHIEF'S VILLAGE.

Church of St. Antipas.

Rev. Francis Willis, Jr., *Presbyter*.
Benj. Brigham (Native), *Catechist*.

LEECH LAKE AGENCY.

Church of the Good Shepherd.

Rev. Charles T. Wright (Native), *Deacon*; P. O.,
Leech Lake, Minn.

CASS LAKE RESERVATION.

Church of the Prince of Peace.

Rev. George B. Morgan (Native), *Deacon*; P. O.,
Graceland, via Walker, Minn.

Bishop Whipple Hospital, White Earth Agency,
Minn.

FOND DU LAC MISSION.

Under Rt. Rev. C. C. GRAFTON, D.D.

GREEN BAY AGENCY.

Rev. C. Hill (Indian).
Rev. F. W. Merrill.
Sister Katherine.*
Sister Margaret.*

MINNESOTA MISSION.

Under Rt. Rev. H. B. WHIPPLE, D.D., LL.D.

Rt. Rev. M. N. GILBERT, S.T.D., *Bishop-Coadjutor*,
Sioux Mission—BIRCH COOLIE.

St. Cornelio's Church.

Rev. W. H. Knowlton, *Presbyter*; P. O., Red
Wood Falls.
Napoleon Wabasha (Native), *Catechist*; P. O.
Birch Coolie.

NORTH DAKOTA MISSION.

Under Rt. Rev. J. D. MORRISON, D.D. (in charge),
Duluth, Minn.

Rev. W. D. Rees, Fort Totten.
J. Brown, *Teacher*, }
Alex, His Wa, } Fort Totten.
C. Prettyflute, }

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P. O. Guthrie, Oklahoma.
Rev. D. A. Sanford, P. O., Bridgeport, Oklahoma.
Rev. David Pendleton Oakerhater (Native), *Deacon*
P. O. Bridgeport, Oklahoma.

SOUTH DAKOTA MISSION.

Rt. Rev. W. H. HARE, S.T.D., *Missionary Bishop*,
Sioux Falls, South Dakota.

WESTERN OR NIOBRARA DEANERY.

Rev. Edward Ashley, *Presbyter*—in charge of Chey-
enne River Mission; P. O., Cheyenne Agency,
South Dakota.
Rev. H. Burt, *Presbyter*—in charge of Yanktonnais
Mission; P. O., Crow Creek Agency, So. Dak.
Rev. A. B. Clark, *Presbyter*—in charge of Rosebud
Mission; P. O., Rosebud Agency, South Dak.
Rev. Joseph W. Cook, *Presbyter*—in charge of
Yankton Mission; P. O., Greenwood, South Dak.
Rev. Philip J. Deloria (Native), *Presbyter*—in charge
of Standing Rock Mission; P. O., Grass, Campbell
Co., South Dakota.
Rev. William Holmes (Native), *Deacon*—P. O., Santee
Agency, Nebraska.
Rev. Battiste F. Lambert (Native), *Deacon*—P. O.,
White Swan, So. Dak.
Rev. Joseph Marshall (Native), *Deacon*—P. O., Pine
Ridge Agency, South Dakota.
Rev. Victor Renville (Native), *Deacon*—P. O., Sisseton
Agency, South Dakota.
Rev. John Robinson, *Presbyter*—in charge of Sis-
seton Mission; P. O., Sisseton Agency, South
Dakota.

*Not supported by the Board.

Rev. Amos Ross (Native), *Presbyter*—in charge of Corn Creek District, Pine Ridge Reserve; P. O., Pine Ridge Agency, South Dakota.
 Rev. William Saul (Native), *Deacon*—P. O., Crow Creek Agency, South Dakota.
 Rev. C. E. Snively, *Presbyter*—in charge of Agency District, Pine Ridge Mission. P. O., Pine Ridge Agency, South Dakota.
 Rev. David Tatiyopa (Native), *Deacon*—P. O., Rosebud Agency, South Dakota.
 Rev. Isaac H. Tuttle (Native), *Deacon*—P. O., Pine Ridge Agency, South Dakota.
 Rev. John Wahoyapi (Native), *Deacon*—P. O., Cheyenne Agency, South Dakota.
 Rev. Luke C. Walker (Native), *Presbyter*—in charge of Lower Brulé Mission; P. O., Lower Brulé Agency, South Dakota.

CHURCHES, CHAPELS AND STATIONS.

CHEYENNE RIVER MISSION, Rev. Edward Ashley, *Presbyter*. (P. O., Cheyenne Agency, So. Dak.)
Ascension Chapel, Moreau. Eugene Standing-Bull (Native), *Catechist*.
Calvary Chapel, Swift Bird's. Rev. John Wahoyapi (Native), *Deacon*.
Emmanuel Chapel, White Wolf's. Henry Marshall (Native), *Catechist*.
St. Andrew's Chapel, Cheyenne River. Stephen Togola (Native), *Catechist*.
St. Luke's Station, Thunder Butte. Henry Stebinze (Native), *Helper*.
St. Mark's Station, Louis Ta He (Native), *Helper*.
St. John's Church, the Agency. Rev. E. Ashley, *Missionary*.
St. Paul's Chapel, Mackenzie's Point. W. Lee (Native), *Helper*.
St. Stephen's Chapel, Moreau. Rev. John Wahoyapi (Native), *Deacon*. S. Smiley, *Helper*.
St. Thomas's Chapel, Moreau. Louis Egna (Native), *Catechist*.
Virgin Creek, Thomas Fighting Bull (Native), *Helper*.

FLANDREAU, *St. Mary's Church*, Rev. William J. Cleveland, *Missionary*; William Jones and David Weston (Native), *Catechists*.

LOWER BRULÉ MISSION, Rev. Luke C. Walker (Native), *Presbyter*. (P. O., Lower Brulé Agency, So. Dak.)
Church of the Holy Comforter. Rev. Luke C. Walker, *Missionary*. Battiste Bear Bird (Native), *Catechist*, the Agency.
Holy Faith Station, Cedar Creek. Daniel High Elk (Native), *Helper*.
Holy Name Station, Fort George. Jos. Big Star (Native), *Helper*.
Messiah Chapel, Medicine Creek. Reuben Estes (Native), *Catechist*.
St. Alban's Chapel, Big Mane's. Sam. Medicine Bull (Native), *Catechist*. Demas Hawk and George Tilestone (Natives), *Provisional Helpers*.

OGALALA OR PINE RIDGE MISSION, Agency District. Rev. C. E. Snively, *Presbyter*. (P. O., Pine Ridge Agency, South Dakota.)
Church of the Holy Cross, Pine Ridge Agency. Rev. C. E. Snively, *Missionary*. Geo. Fire Thunder (Native), *Helper*.
Messiah Chapel, Orphan's Camp. Paul H. Horses (Native), *Helper*.
St. Alban's Station. William M. Robertson (Native) *Catechist*, Cain Shield (Native), *Helper*.
St. Barnabas's Station. George I. Sword (Native), *Helper*.
St. George's Station, Janise Creek. Richard Two Elk (Native), *Helper*.
St. James's Station. James Lone Wolf (Native), *Catechist*.
St. John's Station. W. Takes Enemy (Native), *Helper*.
St. Julia's Chapel. Porcupine Tail. Rev. Isaac H. Tuttle (Native), *Deacon*.
St. Luke's Station. Jos. B. Bear (Native), *Helper*.
St. Mark's Station. John Black Fox (Native), *Catechist*.
St. Mary's Station. White Bird's. John Black Fox (Native), *Catechist*.
St. Matthew's Station. James Lone Wolf (Native), *Catechist*.

St. Paul's Station, Skunk Camp. James Little Chief (Native), *Helper*.
St. Peter's Station. Thomas Tyon (Native), *Catechist*.
St. Philip's Chapel, Red Dog Camp. Thos. B. Bear (Native), *Helper*.
St. Thomas's Station. John Bissonette (Native), *Catechist*.
Trinity Station. W. Takes Enemy (Native), *Helper*.

OGALALA OR PINE RIDGE MISSION, Corn Creek District. Rev. Amos Ross (Native), *Presbyter*. (P. O., Pine Ridge Agency, South Dakota.)
Church of the Inestimable Gift, Corn Creek. Rev. Amos Ross (Native), *Missionary*.
Chapel of the Mediator. Jefferson Blue Bird (Native), *Catechist*.
Faith Station. Samuel Broken Rope (Native), *Helper*.
Gethsemane Chapel. Robert Two Elk (Native), *Helper*.
Hope Station. Cuny W. Deer (Native), *Helper*.
Potato Creek Station, Cuny W. Deer (Native), *Helper*.
St. Barnabas's Chapel, Medicine Root Creek. Rev. Joseph Marshall (Native), *Deacon*.
Spotted Horse Station. Cuny W. Deer (Native), *Helper*.
Trinity Station, Yellow Bear's. Charles Lone Wolf, *Helper*.

ROSEBUD OR UPPER BRULÉ MISSION, Rev. A. B. Clark. (P. O., Rosebud Agency, South Dakota.)
Church of Jesus (Margaret Memorial), the Agency. Rev. A. B. Clark, *Missionary*.
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Ascension Chapel. Smith Robinson (Native), *Catechist*.
Calvary Chapel, and *Cottonwood* and *Ponca Creek Stations*. Samuel Wells (Native), *Catechist*.
Chapel of the Mediator. Rev. Wm. Saul (Native), *Deacon*.
Ephphatha Chapel, *St. Mary's School*. Dallas Shaw (Native), *Catechist*.
Epiphany Station. Solomon Elk (Native), *Helper*.
Holy Innocents' Chapel. Solomon Elk (Native), *Helper*.
Iron Wood Creek Station. Solomon Elk (Native), *Helper*.
Pine Creek Station. ——— (Native), *Catechist*.
St. Andrew's Chapel, *Iron Wood Creek*. Laban White Horse (Native), *Catechist*.
St. Barnabas's Station, Red Leaf's. Samuel Little Knife (Native), *Helper*.
St. James's Chapel. John T. Henry (Native), *Catechist*.
St. John's Chapel. John T. Henry (Native), *Catechist*.
St. Luke's Station. Laban White Horse (Native), *Catechist*.
St. Mark's Chapel, Little Oak Creek. Solomon Elk (Native), *Helper*.
St. Matthew's Station. Rev. Wm. Saul (Native), *Deacon*.
St. Paul's Station, Black Pipe Creek. Andrew Magahoton (Native), *Helper*.

St. Peter's Station. Laban White Horse (Native), *Catechist*.
St. Philip's Station. Walter Red Elk (Native), *Helper*.
St. Thomas's Chapel, Corn Creek. Samuel Little Knife (Native), *Helper*.
Turtle Creek Station. Dallas Shaw (Native), *Catechist*.
Walking Eagle Station. ——— (Native), *Helper*.
Whirlwind Soldier's Station. Solomon Elk (Native), *Helper*.

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John Kitto (Native), *Catechist* at large.
Church of our Merciful Saviour, the Agency. Rev. William Holmes (Native), *Deacon*.
Chapel of our Blessed Redeemer, Bazille Creek. Geo. D. Red Owl (Native), *Catechist*.
Chapel of the Holy Faith. Joseph Goodteacher (Native), *Catechist*.

SISSSETON MISSION, Rev. John Robinson. (P. O., Sisseton Agency, South Dakota.)

St. Mary's Church, the Agency, Rev. John Robinson, Missionary. Rev. Victor Renville (Native), Deacon.

St. John Baptist's Chapel, Lake Traverse. Thomas Cante (Native), Helper.

St. James's Chapel, Enemy Lake. Robert White (Native), Catechist.

STANDING ROCK MISSION, Rev. Philip J. Deloria (Native), Presbyter. (P. O., Grass, Campbell Co., South Dakota.)

Chapel of the Good Shepherd. Little Oak Creek. Andrew White Face (Native), Catechist.

St. John Baptist Chapel, Bull Head. Joseph White Plume (Native), Helper.

St. Luke's Station, Hawk Man's Camp. Joshua Iron Necklace (Native), Helper.

St. Elizabeth's Church. Rev. Philip J. Deloria (Native), Presbyter, Missionary. John Red Hawk (Native), Helper.

St. Thomas's, Black Feet Camp. Herbert Welsh (Native), Catechist.

YANKTON MISSION, Rev. J. W. Cook, (P. O., Greenwood, South Dakota.)

Church of the Holy Fellowship, Yankton Agency. Rev. J. W. Cook, Missionary. George Lawrence (Native), Helper.

Chapel of the Holy Name, Choteau Creek. Thomas Hoffman (Native), Helper.

Chapel of St. Philip the Deacon, White Swan. Rev. Battiste P. Lambert (Native), Deacon.

YANKTONNAIS MISSION, Rev. H. Burt. (P. O., Crow Creek Agency, South Dakota.)

Christ Church, the Agency. Rev. H. Burt, Missionary.

All Saints' Chapel, Upper Camp. Homer Clark (Native), Helper.

Ascension Station. Henry Long Feather (Native), Helper.

Chapel of St. John Baptist, Lower Camp. Rev. David Tatiyopa (Native), Deacon.

St. Peter's Chapel, Box Elder District. Homer Clark (Native), Helper.

Box Elder District. Isaac High Bull (Native), Helper.

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St. Paul's School (for boys), Yankton Agency, South Dakota, under charge of Mrs. Jane F. Johnston, Principal (P. O., Greenwood, South Dakota), and two female teachers and five employes (not Indians).

St. Mary's School (for girls), Rosebud Agency, South Dakota, Mr. Percy H. Mugford (retired), under charge of Mr. J. F. Kinney, Jr., Mrs. Kinney, matron, and three female teachers (not Indians), and four employes (one Indian).

St. John's School (for girls), Cheyenne River, South Dakota, under charge of Mr. E. J. Warner, Principal (P. O., Fort Bennett, South Dakota), Mrs. Warner, matron, and two female (not Indian) assistants, and two white and two Indian employes.

St. Elizabeth's School (for boys and girls), Standing Rock Reserve, under charge of Miss Mary S. Francis, Principal (P. O., Grass, Campbell Co., South Dakota), and three female assistants, and three employes (not Indians).

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Under Rt. Rev. A. M. RANDOLPH, D.D.
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Rt. Rev. A. LEONARD, D.D., *Missionary Bishop*,
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Rev. G. S. Vest, Fort Duchesne.

WYOMING MISSION.

Rt. Rev. E. TALBOT, D.D., (in charge), Laramie, Wy.

SHOSHONE MISSION.

Rev. J. Roberts, Shoshone Agency.

† In charge of Indians from the West at Hampton Institute, also rector of a large parish.

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The Church Calendar. News and Notices. Correspondence. Items. Missionary Department. Facts and Incidents. Children's Department. Helps on the Joint Diocesan Series of Church Sunday School Lessons. Book Reviews.

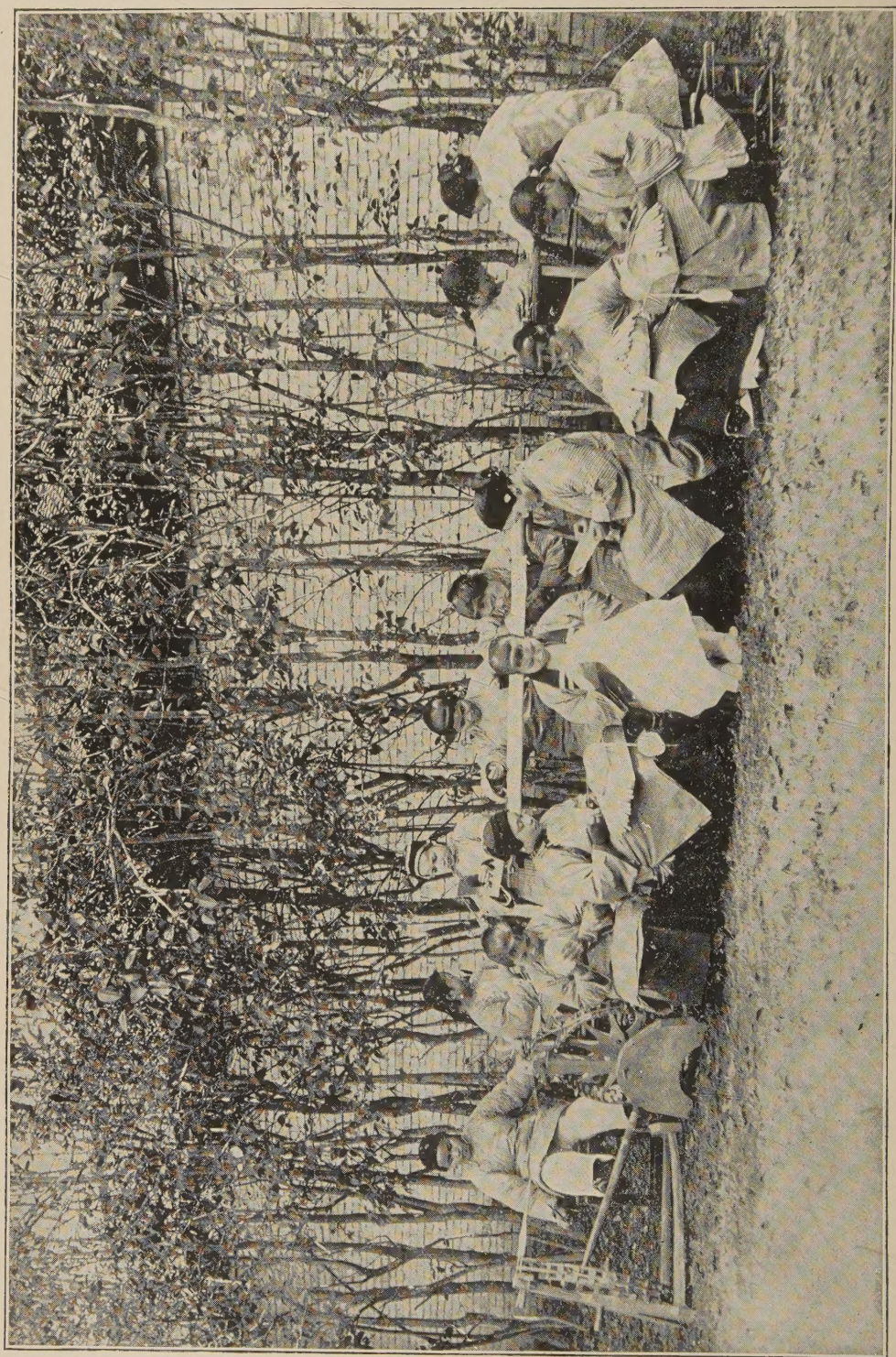
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